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ISAIAH.

A NEW TRANSLATION;

WITH

A PRELIMINARY DISSERTATION,

AND

NOTES

CRITICAL, PHILOLOGICAL, AND EXPLANATORY.

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THE THIRD EDITION.

VOLUME THE SECOND.

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LONDON;
PRINTED BY J. NICHOLS, FOR T. CADELL;
AND SOLD BY T. CADELL, JUN. AND W. DAVIES,
(SUCCESSORS TO MR. CADELL,) IN THE STRAND.
MDCCXCV.

1795

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NOTES

ON

ISAIAH.

ISAIAH exerciſed the Prophetical Office during a long period of time, if he lived to the reign of Manaſſeh; for the loweſt computation, beginning from the year in which Uzziah died, when ſome ſuppoſe him to have received his firſt appointment to that office, brings it to 61 years. But the Tradition of the Jews, that he was put to death by Manaſſeh, is very uncertain; and one of their principal Rabbins (Aben Ezra, Com. in Iſ. I. I.) ſeems rather to think, that he died before Hezekiah; which is indeed more probable. It is however certain, that he lived at leaſt to the 15th or 16th year of Hezekiah: this makes the leaſt poſſible term of the duration of his prophetical office about 48 years. The time of the delivery of ſome of his Prophecies is either expreſſly marked, or ſufficiently clear from the hiſtory, to which they relate: that of a few others may with ſome probability be deduced from internal marks; from expreſſions, deſcriptions, and circumſtances interwoven. It may therefore be of ſome uſe in this reſpect, and for the better underſtanding of his Prophecies in general, to give here a ſummary view of the hiſtory of his time.

The

The Kingdom of Judah ſeems to have been in a more flouriſhing condition during the reigns of Uzziah and Jotham, than at any other time after the revolt of the Ten Tribes. The former recovered the port of Elath on the Red Sea, which the Edomites had taken in the reign of Joram: he was ſucceſsful in his wars with the Philiſtines, and took from them ſeveral cities, Gath, Jabneh, Aſhdod; as likewiſe againſt ſome people of Arabia Deſerta; and againſt the Ammonites, whom he compelled to pay him tribute. He repaired and improved the fortifications of Jeruſalem; and had a great army well appointed and diſciplined. He was no leſs attentive to the arts of peace; and very much encouraged agriculture, and the breeding of cattle. Jotham maintained the eſtabliſhments and improvements made by his Father; added to what Uzziah had done in ſtrengthening the frontier places; conquered the Ammonites, who had revolted, and exacted from them a more ſtated and probably a larger tribute. However, at the latter end of his time, the league between Pekah king of Iſrael and Retſin king of Syria was formed againſt Judah; and they began to carry their deſigns into execution.

But in the reign of Ahaz his ſon, not only all theſe advantages were loſt, but the kingdom of Judah was brought to the brink of deſtruction. Pekah king of Iſrael overthrew the army of Ahaz, who loſt in battle 120,000 men; and the Iſraelites carried away captives 200,000 women and children; which however were releaſed, and ſent home again, upon the remonſtrance of the Prophet Oded. After this, as it ſhould ſeem, (ſee Vitringa on ch. VII. 2.) the two kings of Iſrael and Syria, joining their forces, laid ſiege to Jeruſalem; but in this attempt they failed of ſucceſs. In this diſtreſs Ahaz called in the aſſiſtance of Tiglath-Pileſer king of Aſſyria; who invaded the kingdoms of Iſrael and Syria, and Retſin: but he was more in danger than ever from his too powerful ally; to purchaſe whoſe forbearance, as he had before bought his aſſiſtance, he was forced to ſtrip himſelf and his people of all the wealth he could poſſibly raiſe, from his own treaſury, from the Temple, and from the country. About the time of the ſiege of Jeruſalem, the Syrians took Elath, which was never after recovered. The Edomites likewiſe, taking advantage of the diſtreſs of Ahaz, ravaged Judea, and carried away many captives. The Philiſtines recovered what they had before loſt; and took many places in Judea, and maintained themſelves there. Idolatry was eſtabliſhed by the command of the king in Jeruſalem, and throughout Judea; and the ſervice of the Temple was either intermitted, or converted into an idolatrous worſhip.

Hezekiah, his ſon, at his acceſſion to the throne, immediately ſet about the reſtoration of the legal worſhip of God, both in Jeruſalem and through Judea. He cleanſed and repaired the Temple, and held a ſolemn Paſſover. He improved the city, repaired the fortification, erected magazines of all ſorts, and built a new aqueduct. In the 4th year of his reign Shalmaneſer king of Aſſyria invaded the kingdom of Iſrael, took Samaria, and carried away the Iſraelites into captivity; and replaced them by different people ſent from his own country: and this was the final deſtruction of that Kingdom, in the 6th year of the reign of Hezekiah.

Hezekiah was not deterred by this alarming example from refuſing to pay the tribute to the king of Aſſyria, which had been impoſed on Ahaz: this brought on the invaſion of Senacherib in the 14th year of his reign; an account of which is inſerted among the Prophecies of Iſaiah. After a great and miraculous deliverance from ſo powerful an enemy,

Hezekiah

Hezekiah continued his reign in peace; he proſpered in all his works, and left his kingdom in a flouriſhing ſtate to his ſon Manaſſeh; a ſon in every reſpect unworthy of ſuch a father.

CHAP. I.

1. The Viſion of Iſaiah—] It ſeems doubtful, whether this Title belong to the whole Book, or only to the Prophecy contained in this Chapter. The former part of the Title ſeems properly to belong to this particular Prophecy: the latter part, which enumerates the kings of Judah, under whom Iſaiah exerciſed his Prophetical office, ſeems to extend it to the whole collection of Prophecies delivered in the courſe of his miniſtry. Vitringa (to whom the world is greatly indebted for his learned labours on this Prophet; and to whom we ſhould have owed much more, if he had not ſo totally devoted himſelf to Maſoretic authority,) has, I think, very judiciouſly reſolved this doubt. He ſuppoſes, that the former part of the Title was originally prefixed to this ſingle Prophecy; and that, when the collection of all Iſaiah's Prophecies was made, the enumeration of the kings of Judah was added, to make it at the ſame time a proper Title to the whole Book. As ſuch it is plainly taken in 2 Chron. XXXII. 32. where the Book of Iſaiah is cited by this Title; "The Viſion of Iſaiah the Prophet, the ſon of Amots."

The Prophecy contained in this firſt chapter ſtands ſingle and unconnected, making an intire piece of itſelf. It contains a ſevere remonſtrance againſt the corruptions prevailing among the Jews of that time; powerful exhortations to repentance; grievous threatenings to the impenitent; and gracious promiſes of better times, when the nation ſhall have been reformed by the juſt judgements of God. The expreſſion upon the whole is clear; the connection of the ſeveral parts eaſy; and in regard to the images, ſentiments, and ſtyle, it gives a beautiful example of the Prophet's elegant manner of writing; though perhaps it may not be equal in theſe reſpects to many of the following Prophecies.

2. Hear, O ye heavens—] God is introduced as entering upon a ſolemn and public Action, or Pleading, before the whole world, againſt his diſobedient people. The Prophet, as Herald, or officer to proclaim the ſummons to the court, calls upon all created beings, celeſtial and terreſtrial, to attend, and bear witneſs to the truth of his plea, and the juſtice of his cauſe. The ſame ſcene is more fully diſplayed in the noble Exordium of Pſalm L. where God ſummons all mankind, from Eaſt to Weſt, to be preſent to hear his appeal; and the ſolemnity is held on Sion, where he is attended with the ſame terrible pomp that accompanied him on Mount Sinai:

"A conſuming fire goes before him,
"And round him rages a violent tempeſt:
"He calleth the heavens from above,
"And the earth, that he may contend in judgement with
"his people." Pſalm L, 3, 4.

By the ſame bold figure, Micah calls upon the mountains, that is, the whole country of Judea, to attend to him: ch. VI. 1, 2.

"Ariſe, plead thou before the mountains,
"And let the hills hear thy voice.
"Hear, O ye mountains, the controverſy of JEHOVAH;
"And ye, O ye ſtrong foundations of the earth:
"For JEHOVAH hath a controverſy with his people,
"And he will plead his cauſe againſt Iſrael."

With the like invocation Moſes introduces his ſublime ſong; the deſign of which was the ſame as that of this Prophecy, "to teſtify, as a witneſs, againſt "the Iſraelites," for their diſobedience: Deut. XXXI. 21.

"Give ear, O ye heavens, and I will ſpeak;
"And let the earth hear the words of my mouth."
Deut. XXXII. 1.

This in the ſimple yet ſtrong oratorical ſtyle of Moſes is, "I call heaven and earth to witneſs againſt thee this "day: life and death have I ſet before thee; the "bleſſing and the curſe: chooſe now life, that thou "mayeſt live, thou and thy ſeed." Deut. XXX. 19. The poetical ſtyle, by an apoſtrophe, ſets the Perſonification in a much ſtronger light.

Ibid.—that ſpeaketh] I render it in the preſent time, pointing it דֹבֵר. There ſeems to be an impropriety in demanding attention to a ſpeech already delivered.

Ibid. I have nouriſhed—] The LXX have ἐγέννησα, *I have begotten.* Inſtead of גדלתי, they read ילדתי; a word little differing from the other, and perhaps more proper: which the Chaldee likewiſe ſeems to favour; "vocavi eos filios." See Exod. IV. 22. Jer. XXXI. 9.

3. The ox knoweth—] An amplification of the groſs inſenſibility of the diſobedient Jews, by comparing them with the moſt heavy and ſtupid of all animals, yet not ſo inſenſible as they. Bochart has well illuſtrated the compariſon, and ſhewn the peculiar force of it. "He ſets them lower than the "beaſts, and even than the ſtupideſt of all beaſts, "for there is ſcarce any more ſo than the ox and "the aſs. Yet theſe acknowlege their maſter; "they know the manger of their lord; by whom "they are fed, not for their own, but for his good; "neither are they looked upon as children, but as

"beaſts of burthen; neither are they advanced to "honours, but oppreſſed with great and daily labours. While the Iſraelites, choſen by the mere "favour of God, adopted as ſons, promoted to the "higheſt dignity, yet acknowleged not their Lord "and their God; but deſpiſed his commandments, "though in the higheſt degree equitable and juſt." Hieroz. I. col. 409.

Jeremiah's Compariſon to the ſame purpoſe is equally elegant; but has not ſo much ſpirit and ſeverity as this of Iſaiah:

"Even the ſtork in the heavens knoweth her ſeaſon;
"And the turtle, and the ſwallow, and the crane, ob-
"ſerve the time of their coming:
"But my people doth not know the judgement of JE-
"HOVAH." Jer. VIII. 7.

Hoſea has given a very elegant turn to the ſame image, in the way of metaphor or allegory:

"I drew them with human cords, with the bands of
"love:
"And I was to them, as he that lifteth up the yoke up-
"on their cheek;
"And I laid down their fodder before them." Hoſ. XI. 4.

Salomo ben Melech thus explains the middle part of the verſe, which is ſomewhat obſcure: "I was to "them at their deſire, as they that have compaſſion "on a heifer, leſt ſhe be over-worked in ploughing; "and that lift up the yoke from off her neck, and "reſt it upon her cheek, that ſhe may not ſtill "draw, but reſt from her labour an hour or two in "the day."

Ibid. But Iſrael—] The LXX. Syriac, Aquila, Theodotion, and Vulgate, read וישראל, adding the Conjunction; which, being rendered as an adverſative, ſets the oppoſition in a ſtronger light.

Ibid. Me.] The ſame Antient Verſions agree in adding this word; which very properly anſwers, and indeed is almoſt neceſſarily required to anſwer, the words *poſſeſſor* and *lord* preceding. Ισραηλ δε ΜΕ ȣκ εγνω. LXX. "Iſrael autem ME non cognovit." Vulg. Ισραηλ δε ΜΟΥ ȣκ εγνω. Aq. Theod. The teſtimony of ſo ſcrupulous an Interpreter as Aquila is of great weight in this caſe. And both his and Theodotion's rendering is ſuch, as ſhews plainly, that they did not add the word MOY to help out the ſenſe; for it only embarraſſes it. It alſo clearly determines, what was the original Reading in the old Copies, from which they tranſlated. It could not be ידעני, which moſt obviouſly anſwers to the verſion of LXX. and Vulg. for it does not accord with that of Aquila and Theodotion. The verſion of theſe latter Interpreters, however injudicious, clearly aſcertains both the phraſe, and the order of the words, of the original Hebrew: it was וישראל אותי לא ידע. The word אותי has been loſt out of the Text. The very ſame phraſe is uſed by Jeremiah, Chap. IV. 22. עמי אותי לא ידעו; and the order of the words muſt have been as above repreſented; for they have joined ישראל with אותי, as *in regimine:* they could not have taken it in this ſenſe, *Iſrael* MEUS *non cognovit*, had either this phraſe, or the order of the words, been different. I have endeavoured to ſet this matter in a clear light, as it is the firſt example of a whole word loſt out of the Text; of which the reader will find many other plain examples in the courſe of theſe Notes.

The LXX. Syr. Vulg. read ועמי, "*and* my people:" and ſo likewiſe ſixteen MSS.

4. degenerate] Five MSS (one of them Antient) read משחתים without the firſt י; in Hophal, *corrupted*, not *corruptors:* ſee the ſame word, in the ſame form, and in the ſame ſenſe, Prov. XXV. 26.

Ibid.—are eſtranged] Thirty-two MSS (five Antient) and two Editions, read נזורו: which reading determines the word to be from the root זור *to alienate*, not from נזר *to ſeparate*; ſo Kimchi underſtands it. See alſo Annotat. in Noldium, 68.

Ibid. they have turned their backs upon him] So Kimchi explains it: "they have turned unto him "the back, and not the face:" ſee Jer. II. 27. VII. 24. I have been forced to render this line paraphraſtically; as the verbal tranſlation "they are "eſtranged backward" would have been unintelligible.

5. On what part—] The Vulgate renders על מה. *ſuper quo*; (ſee Job XXXVIII. 6. 2 Chron. XXXII. 10.) *upon what* part: and ſo Abendana, on Sal. b. Melech: "There are ſome who explain it thus: "upon what limb ſhall you be ſmitten, if you add "defection? for already for your ſins have you been "ſmitten upon all of them; ſo that there is not to "be found in you a whole limb, on which you can "be ſmitten." Which agrees with what follows: "From the ſole of the foot even to the head, there "is no ſoundneſs therein:" and the ſentiment and image is exactly the ſame with that of Ovid, Pont. II. 7. 42.

> "Vix habet in nobis jam nova plaga locum."

Or that ſtill more expreſſive line of Euripides; the great force and effect of which Longinus aſcribes to its cloſe and compreſt ſtructure, analogous to the ſenſe which it expreſſes:

> Γεμω κακων δη· κ' ȣκετ' εσθ' ὁπη τεθη.
>
> I'm full of miſeries: there's no room for more.
>
> Herc. Fur. 1245. Long. ſect. 40.

"On what part will ye ſtrike again; will ye add "correction?" This is addreſſed to the inſtruments of God's vengeance; thoſe that inflicted the puniſhment, who or what ſoever they were. "Ad verbum certæ perſonæ intelligendæ ſunt, quibus iſta "actio [quæ per verbum exprimitur] competit:" as Glaſſius ſays in a ſimilar caſe, Phil. Sacr. I. 3. 22. See ch. VIII. 4.

As from ידע, דעה, knowlege; from יעץ, עצה, counſel; from ישן, שנה, ſleep, &c. ſo from יסר is regularly derived סרה, correction.

6. It hath not been preſſed—] The art of medicine in the Eaſt conſiſts chiefly in external applications: accordingly the Prophet's images in this place are all taken from ſurgery. Sir John Chardin, in his note on Prov. III. 8. "It ſhall be health to thy "navel, and marrow to thy bones;" obſerves, that "the Compariſon is taken from the plaſters, oint-"ments, oils, frictions, which are made uſe of in "the Eaſt upon the belly and ſtomach in moſt ma-"ladies. Being ignorant in the villages of the art "of making decoctions and potions, and of the "proper doſes of ſuch things, they generally make "uſe of external medicines." Harmer's Obſervations on Scripture, vol. II. p. 488. And in ſurgery their materia medica is extremely ſimple; oil making the principal part of it. "In India," ſays Tavernier, "they have a certain preparation of oil and "melted greaſe, which they commonly uſe for the "healing of wounds." Voyage Ind. So the good Samaritan poured oil and wine on the wounds of the diſtreſſed Jew: wine, cleanſing and ſomewhat aſtringent, proper for a freſh wound; oil, mollifying and healing. Luke x. 34.

Of the three verbs in this ſentence one is in the ſingular number in the text, another is ſingular in two MSS (one of them Antient) חבשה; and Syr. and Vulg. render all of them in the ſingular number.

7—9. Your country is deſolate—] The deſcription of the ruined and deſolate ſtate of the country in theſe verſes does not ſuit with any part of the proſperous times of Uzziah and Jotham. It very well agrees with the time of Ahaz, when Judea was ravaged by the joint invaſion of the Iſraelites and Syrians, and by the incurſions of the Philiſtines and Edomites. The date of this Prophecy is generally fixed to the time of Ahaz. But on the other hand it may be conſidered, whether thoſe inſtances of idolatry, which are urged in the 29th verſe, (the worſhiping in groves and gardens,) having been at all times too commonly practiſed, can be ſuppoſed to be the only ones, which the Prophet would inſiſt upon in the time of Ahaz; who ſpread the groſſeſt Idolatry through the whole country, and introduced it even into the Temple; and to complete his abominations, made his ſon paſs through the fire to Moloch. It is ſaid, 2 Kings xv. 37. that in Jotham's time "the Lord began to ſend againſt Judah "Retſin and Pekah:" if we may ſuppoſe any invaſion from that quarter to have been actually made at the latter end of Jotham's reign, I ſhould chooſe to refer this Prophecy to that time.

7. זרים, (at the end of the verſe.) This reading, though confirmed by all the antient Verſions, gives us no good ſenſe; for your land is devoured by "ſtrangers; and is deſolate, as if overthrown by "*ſtrangers*," is a mere tautology, or, what is as bad, an identical compariſon. Aben Ezra thought, that the word, in its preſent form, might be taken for the ſame with זרם, *an inundation:* Schultens is of the ſame opinion; (ſee Taylor's Concord.) and Schindler in his Lexicon explains it in the ſame manner: and ſo, ſays Kimchi, ſome explain it. Abendana endeavours to reconcile it to Grammatical analogy in the following manner: "זרים is the ſame "with זרם; that is, as overthrown by *an inundation* "*of waters:* and theſe two words have the ſame "analogy as קדם and קדים. Or it may be a con"crete, of the ſame form with שכיר; and the mean-

" ing will be, as overthrown by rain pouring down " violently, and cauſing a flood." On Sal. b. Melech, in loc. But I rather ſuppoſe the true reading to be זרם, and have tranſlated it accordingly: the word זרים, in the line above, ſeems to have caught the tranſcriber's eye, and to have led him into this miſtake.

8. As a ſhed in a vineyard—] A little temporary hut covered with boughs, ſtraw, turf, or the like materials, for a ſhelter from the heat by day, and the cold and dews by night, for the watchman, that kept the garden, or vineyard, during the ſhort ſeaſon, while the fruit was ripening; (ſee Job XXVII. 18.) and preſently removed, when it had ſerved that purpoſe. See Harmer, Obſerv. I. 454. They were probably obliged to have ſuch a conſtant watch, to defend the fruit from the Jackals. "The Jackal," (Chical of the Turks,) ſays Haſſelquiſt, (Travels, p. 277,) " is a ſpecies of Muſtela, which is very com- " mon in Paleſtine, eſpecially during the vintage, " and often deſtroys whole vineyards, and gardens " of cucumers." " There is alſo plenty of the Ca- " nis Vulpes, the Fox, near the convent of St. John, " in the deſert, about vintage time; for they de- " ſtroy all the vines, unleſs they are ſtrictly watch- " ed." Ibid. p. 184. See Cant. II. 15.

Fruits of the Gourd kind, melons, water-melons, cucumers, &c. are much uſed, and in great requeſt, in the Levant, on account of their cooling quality. The Iſraelites in the wilderneſs regretted the loſs of the cucumers and the melons, among the other good things of Egypt; Num. XI. 5. In Egypt the ſeaſon of water-melons, which are moſt in requeſt, and which the common people then chiefly live upon, laſts but three weeks. See Haſſelquiſt, p. 256. Tavernier makes it of longer continuance: " L'on y " void de grands carreaux de melons & de concom-

" bres; mais beaucoup plus des derniers, dont les
" Levantins ſont leurs delices. Le plus ſouvent ils
" les mangent ſans les peler, après quoy ils vont
" boire une verre d'eau. Dans toute l'Aſie c'eſt la
" nourriture ordinaire du petit peuple pendant trois
" ou quatre mois; toute la famille en vit, & quand
" un enfant demande à manger, au lieu qu'en France
" ou ailleurs nous luy donnerions du pain, dans le
" Levant on luy preſente un concombre, qu'il mange
" cru comme on le vient de cueillir.—Les concombres
" dans le Levant ont une bonté particuliere, &
" quoiqu' on les mange crus, ils ne ſont jamais de
" mal." Tavernier, Relat. du Serrail, c. XIX.

Ibid. a city taken by ſiege.] So LXX. and Vulg.

9. Jehovah God of Hoſts] As this Title of God יהוה צבאות, " JEHOVAH of Hoſts," occurs here for the firſt time, I think it proper to note, that I tranſlate it always, as in this place, " JEHOVAH God of " Hoſts;" taking it as an elliptical expreſſion for יהוה אלהי צבאות. This title imports, that JEHOVAH is the God, or Lord, of Hoſts, or Armies; as he is the Creator, and ſupreme Governor of all beings in heaven and earth; and diſpoſeth and ruleth them all in their ſeveral orders and ſtations; the Almighty, Univerſal Lord.

10. Ye princes of Sodom—] The incidental mention of Sodom and Gomorrah in the preceding verſe, ſuggeſted to the Prophet this ſpirited addreſs to the rulers and inhabitants of Jeruſalem, under the character of princes of Sodom and people of Gomorrah. Two examples of a ſort of elegant turn of the like kind may be obſerved in St. Paul's Epiſtle to the Romans, XV. 4, 5, and 12, 13. See Locke on the place: and ſee 29, 30, of this chapter; which gives another example of the ſame.

11. —the fat of fed beaſts, And in the blood—] The fat and the blood are particularly mentioned,

becauſe theſe were in all ſacrifices ſet apart to God. The fat was always burnt upon the altar; and the blood was partly ſprinked, differently on different occaſions, and partly poured out at the bottom of the altar. See Lev. IV.

11,—16. What have I to do—] The prophet Amos has expreſſed the ſame ſentiments with great elegance:

> "I hate, I deſpiſe your feaſts;
> "And I will not delight in the odour of your ſolemni-
> "ties:
> "Though ye offer unto me burnt-offerings;
> "And your meat-offerings I will not accept:
> "Neither will I regard the peace-offering of your fat-
> "lings.
> "Take away from me the noiſe of your ſongs;
> "And the melody of your viols I will not hear.
> "But let judgement roll down like waters;
> "And righteouſneſs like a mighty ſtream."
>
> Amos V. 28—24.

12. Tread my courts no more—] So the LXX divide the ſentence; joining the end of this verſe to the beginning of the next.

13. The faſt, and the day of reſtraint] און ועצרה,. The words are rendered in many different manners by different interpreters; to a good and probable ſenſe by all; but, I think, by none in ſuch a ſenſe as can ariſe from the phraſe itſelf, agreeably to the idiom of the Hebrew language. Inſtead of און, the LXX manifeſtly read צום, νηϛειαν, "the Faſt." This Houbigant has adopted. The Prophet could not well have omitted the Faſt in the enumeration of their ſolemnities; nor the abuſe of it, among the inſtances of their hypocriſy, which he has treated at large with ſuch force and elegance in his LVIIIth chapter. Obſerve alſo, that the prophet Joel twice joins together the Faſt, and the day of Reſtraint:

קדשו צום קראו עצרה

"Sanctify a faſt; proclaim a day of reſtraint:"
Joel I. 14. II. 15.

Which ſhews how properly they are here joined together. עצרה, *the Reſtraint*, is rendered, both here and in other places in our Engliſh Tranſlation, *the ſolemn Aſſembly*. Certain Holy Days, ordained by the Law, were diſtinguiſhed by a particular charge, that "no ſervile work ſhould be done therein." Lev. XXIII. 36. Num. XXIX. 35. Deut. XVI. 8. This circumſtance clearly explains the reaſon of the name, *the Reſtraint*, or *the day of Reſtraint*, given to thoſe days.

If I could approve of any tranſlation of theſe two words, which I have met with, it ſhould be that of the Spaniſh Verſion of the Old Teſtament, made for the uſe of the Spaniſh Jews: "tortura y detenimiento," "it is a pain and a conſtraint unto me." But I ſtill think, that the reading of the LXX is more probably the truth.

15. When ye ſpread—] The Syr. LXX. and MS read בפרשכם, without the conjunction ו.

Ibid. For your hands—] *Αι γαρ χειρες.* LXX. Manus *enim* veſtræ. Vulg. They ſeem to have read כי ידיכם.

16. Waſh ye—] Referring to the preceding verſe, "your hands are full of blood:" and alluding to the legal waſhings commanded on ſeveral occaſions. See Lev. XIV. 8, 9, 47.

17. amend that which is corrupted] אשרו חמוץ. In rendering this obſcure phraſe I follow Bochart, (Hieroz. part. I. lib. II. cap. 7.) though I am not perfectly ſatisfied with his explication of it.

18. Though your ſins were as ſcarlet—] שני, "ſcarlet, or crimſon," *dibaphum, twice dipped*, or, *double-dyed*; from שנה, *iterare, to double*, or *to do a thing twice*: this derivation ſeems much more pro-

bable than that, which Salmaſius prefers, from שנן, *acuere*; from the *ſharpneſs* and ſtrength of the colour; οξυφοινικοι. תלע, the ſame; properly the *worm*, *vermiculus*, (from whence *vermeil*;) for this colour was produced from a worm, or inſect, which grew in a coccus, or excreſcence, of a ſhrub of the ilex kind; (ſee Plin. Nat. Hiſt. xvi. 8.) like the cochineal worm in the Opuntia of America; (ſee Ulloa's Voyage, b. v. ch. 2. note to p. 342.) There is a ſhrub of this kind, that grows in Provence and Languedoc, and produces the like inſect, called the *kermes oak*, (ſee Miller, Dict. *Quercus*;) from *kermez* the Arabic word for this colour; whence our word *crimſon* is derived.

"Neque amiſſos colores
"Lana refert medicata fuco,"

ſays the poet; applying the ſame image to a different purpoſe: to diſcharge theſe ſtrong colours is impoſſible to human art or power; but to the grace and power of God, all things, even much more difficult, are poſſible and eaſy.

19. Ye ſhall feed on the good of land] Referring to ver. 7: it ſhall not be "devoured by ſtran-"gers."

20. Ye ſhall be food for the ſword] The LXX and Vulg. read תאכלכם, "the ſword *ſhall devour* "*you*;" which is of much more eaſy conſtruction than the preſent reading of the text.

"The Chaldee ſeems to read בחרב איב תאכלו; "ye ſhall be conſumed *by* the ſword *of the enemy*." Syr. alſo reads בחרב, and renders the verb paſſively. And the Rhythmus ſeems to require this addition." DR. JUBB.

21. —become a harlot] See Lowth, Comment. on the place; and De S. Poeſ. Hebr. Præl. xxxi.

22. wine mixed with water] An image uſed for the *adulteration* of wine, with more propriety, than

may at firſt appear, if what Thevenot ſays of the people of the Levant of late times was true of them formerly: he ſays, "they never mingle water with "their wine to drink; but drink by itſelf what "water they think proper for abating the ſtrength "of the wine." "Lorſque les Perſans boivent du "vin, ils le prennent tout pur; à la façon des Le- "vantins, qui ne le mêlent jamais avec de l'eau; "mais en beuvant du vin, de temps en temps ils "prennent un pot d'eau, & en boivent de grands "traits." Voyage, part II. liv. II. chap. 10. "Ils "(les Turcs) n'y meſlent jamais d'eau, & ſe mo- "quent des Chreſtiens, qui en mettent, ce qui leur "ſemble tout à fait ridicule." Ibid. part I. chap. 24.

It is remarkable, that whereas the Greeks and Latins by *mixt* wine always underſtood wine diluted and lowered with water; the Hebrews on the contrary generally mean by it wine made ſtronger and more inebriating, by the addition of higher and more powerful ingredients; ſuch as honey, ſpices, defrutum, (or wine inſpiſſated by boiling it down to two thirds, or one half, of the quantity,) myrrh, mandragora, opiates, and other ſtrong drugs. Such were the exhilarating, or rather ſtupifying, ingredients, which Helen mixed in the bowl together with the wine for her gueſts oppreſſed with grief, to raiſe their ſpirits; the compoſition of which ſhe had learned in Egypt:

Αυτικ᾽ αρ᾽ εις οινον βαλε φαρμακον, ενθεν ἐπινον,
Νηπενθες τ᾽ αχολον τε, κακων επιληθὸν απαντων.
Homer. Odyſſ. IV. 220.

"Mean while, with genial joy to warm the ſoul,
"Bright Helen mix'd a mirth-inſpiring bowl;
"Temper'd with drugs of ſovereign uſe, t' aſſwage
"The boiling boſom of tumultuous rage:
"Charm'd with that virtuous draught, th' exalted mind
"All ſenſe of woe delivers to the wind." Pope.

Such was "the ſpiced wine and the juice of pomegranates," mentioned Cant. VIII. 2. And how much the Eaſtern people to this day deal in artificial liquors of prodigious ſtrength, the uſe of wine being forbidden, may be ſeen in a curious chapter of Kempfer upon that ſubject. Amœn. Exot. Faſc. III. Obſ. 15.

Thus the drunkard is properly deſcribed, (Prov. XXIII. 30.) as one "that ſeeketh *mixt* wine;" and is "mighty to *mingle* ſtrong drink:" Iſaiah V. 22. And hence the Pſalmiſt took that highly poetical and ſublime image of the Cup of God's wrath, called by Iſaiah, (LI. 17.) "the cup of trembling," (cauſing intoxication and ſtupefaction; ſee Chappelow's note on Hariri, p. 33.) containing, as St. John expreſſes in Greek the Hebrew idea, with the utmoſt preciſion, though with a ſeeming contradiction in terms, *κεκερασμενον ακρατον*, *merum mixtum*, pure wine made yet ſtronger by a mixture of powerful ingredients. Rev. XIV. 10. "In the hand of JEHOVAH" ſaith the Pſalmiſt, (Pſ. LXXV. 9.) "there is a cup, and "the wine is turbid: it is full of a mixed liquor, "and he poureth out of it: (or rather, "he poureth it out of one veſſel into another," to mix it "perfectly; according to the reading expreſſed by "the antient verſions, ויגר מזה אל זה:) verily the "dregs thereof, (the thickeſt ſediment of the ſtrong "ingredients mingled with it,) all the ungodly of "the earth ſhall wring them out, and drink them."

23. aſſociates—] The LXX, Vulg. and four MSS read חברי, without the conjunction ו.

24. Aha! I will be eaſed—] Anger, ariſing from a ſenſe of injury and affront, eſpecially from thoſe, who, from every conſideration of duty and gratitude, ought to have behaved far otherwiſe, is an uneaſy and painful ſenſation: and revenge, executed to the full on the offenders, removes that uneaſineſs,

eaſineſs, and conſequently is pleaſing and quieting, at leaſt for the preſent. Ezekiel introduces God expreſſing himſelf in the ſame manner:

"And mine anger ſhall be fully accompliſhed;
"And I will make my fury reſt upon them;
"And I will give myſelf eaſe." Chap. v. 13.

This is a ſtrong inſtance of the metaphor called Anthropopathia, by which, throughout the Scriptures, as well the hiſtorical as the poetical parts, the ſentiments, ſenſations, and affections; the bodily faculties, qualities, and members, of men, and even of brute animals, are attributed to God; and that with the utmoſt liberty and latitude of application. The foundation of this is obvious; it ariſes from neceſſity: we have no idea of the natural attributes of God, of his pure eſſence, of his manner of exiſtence, of his manner of acting: when therefore we would treat on theſe ſubjects, we find ourſelves forced to expreſs them by ſenſible images. But neceſſity leads to beauty: this is true of metaphor in general, and in particular of this kind of metaphor; which is uſed with great elegance and ſublimity in the ſacred Poetry: and what is very remarkable, in the groſſeſt inſtances of the application of it, it is generally the moſt ſtriking and the moſt ſublime. The reaſon ſeems to be this: when the images are taken from the ſuperior faculties of the human nature, from the purer and more generous affections, and applied to God, we are apt to acquieſce in the notion; we overlook the metaphor, and take it as a proper attribute: but when the idea is groſs and offenſive, as in this paſſage of Iſaiah, where the impatience of anger, and the pleaſure of revenge, is attributed to God; we are immediately ſhocked at the application, the impropriety ſtrikes us at once; and the mind caſting about for ſomething in the Divine Nature analogous to the image, lays hold on ſome great, obſcure, vague idea, which ſhe endeavours in vain to comprehend, and is loſt in immenſity and aſtoniſhment. See De S. Poeſi Hebr. Præl. XVI. ſub fin. where this matter is treated and illuſtrated by examples.

25. in the furnace] The text has כבר; which ſome render, "*as with ſoap:*" as if it were the ſame with כבורית; ſo Kimchi: but ſoap can have nothing to do with the purifying of metals: others, "*according to purity*, or *purely*," as our Verſion. Le Clerc conjectured, that the true reading is כבור, "*as in the furnace*;" ſee Ezek. XXII. 18. 20. Dr. Durell propoſes only a tranſpoſition of letters בכר; to the ſame ſenſe: and ſo likewiſe Archbiſhop Secker. That this is the true reading is highly probable.

26. And after this—] The LXX, Syr. Chald. and eighteen MSS add the conjunction ו.

27. "in judgement;" by the exerciſe of God's ſtrict juſtice in deſtroying the obdurate, (ſee ver. 28.) and delivering the penitent: "in righteouſneſs;" by the truth and faithfulneſs of God in performing his promiſes.

29, 30. For ye ſhall be aſhamed of the ilexes—] Sacred groves were a very antient and favourite appendage of idolatry. They were furniſhed with the temple of the God to whom they were dedicated; with altars, images, and every thing neceſſary for performing the various rites of worſhip offered there; and were the ſcenes of many impure ceremonies, and of much abominable ſuperſtition. They made a principal part of the religion of the old inhabitants of Canaan; and the Iſraelites were commanded to deſtroy their groves, among other monuments of their falſe worſhip. The Iſraelites themſelves became afterward very much addicted to this ſpecies of idolatry.

"When I had brought them into the land,
"Which I ſware that I would give unto them;
"Then they ſaw every high hill, and every thick tree:
"And there they ſlew their victims;
"And there they preſented the provocation of their of-
"ferings;
"And there they placed their ſweet ſavour;
"And there they poured out their libations."
Ezek. xx. 28.

"On the tops of the mountains they ſacrifice;
"And on the hills they burn incenſe:
"Under the oak, and the poplar;
"And the ilex, becauſe her ſhade is pleaſant."
Hoſea, iv. 13.

Of what particular kinds the trees here mentioned are, it cannot be determined with certainty. In regard to אלה, in this place of Iſaiah, as well as in Hoſea, Celſius (Hierobot.) underſtands it of the Terebinth: becauſe the moſt antient interpreters render it ſo; in the firſt place the LXX. He quotes eight places; but in three of theſe eight places the copies vary, ſome having δρυς inſtead of τερέβινθος. And he ſhould have told us, that theſe ſame LXX render it in ſixteen other places by δρυς: ſo that their authority is really againſt him; and the LXX *ſtant pro quercu*, contrary to what he ſays at firſt ſetting out. Add to this, that Symmachus, Theodotion, and Aquila, generally render it by δρυς; the latter only once rendering it by τερέβινθος. His other arguments ſeem to me not very concluſive: *he ſays*, that all the qualities of אלה agree to the *Terebinth*; that it grows in mountainous countries; *that it is a* ſtrong tree; long-lived; large and *high*; and deciduous. All theſe qualities agree juſt as well to the Oak, againſt which he contends; and he actually attributes them to the Oak in the very next ſection. But, I think, neither the Oak, nor the Terebinth, will do in this place of Iſaiah, from the laſt circumſtance which he mentions, their being deciduous; where the Prophet's deſign ſeems to me to require an ever-green: otherwiſe the caſting of its leaves would be nothing out of the common eſtabliſhed courſe of nature, and no proper image of extreme diſtreſs, and total deſolation; parallel to that of a garden without water, that is, wholly burnt up and deſtroyed. An Antient, who was an inhabitant and a native of this country, underſtands it, in like manner, of a tree blaſted with uncommon and immoderate heat: "velut arbores, cum frondes æſtu "torrente decuſſerunt." Ephræm Syr. in loc. Edit. Aſſemani. Compare Pſ. I. 4. Jer. XVII. 8. Upon the whole, I have choſen to make it the Ilex; which word Voſſius (Etymolog.) derives from the Hebrew אלה; that, whether the word itſelf be rightly rendered or not, I might at leaſt preſerve the propriety of the poetical image.

29. For ye ſhall be aſhamed] תבושו, in the ſecond Perſon, Vulg. Chald. two MSS, and one Edition; and in agreement with the reſt of the ſentence.

30. —whoſe leaves] Twenty ſix MSS and three Editions read עליה, in its full and regular form. This is worth remarking, as it accounts for a great number of anomalies of the like kind, which want only the ſame authority to rectify them.

30. —a garden wherein is no water.] In the hotter parts of the Eaſtern Countries, a conſtant ſupply of water is ſo abſolutely neceſſary for the cultivation, and even for the preſervation and exiſtence of a garden, that ſhould it want water but for a few days, every thing in it would be burnt up with the heat, and totally deſtroyed. There is therefore no garden whatever in thoſe countries, but what has ſuch a certain ſupply; either from ſome neighbouring river, or from a reſervoir of water collected from ſprings, or filled with rain-water in the proper

ſeaſon, in ſufficient quantity to afford ample proviſion for the reſt of the year.

Moſes, having deſcribed the habitation of man newly created, as a garden, planted with every tree pleaſant to the ſight and good for food; adds, as a circumſtance neceſſary to complete the idea of a garden, that it was well ſupplied with water: (Gen. II. 10. and ſee XIII. 10.) "And a river went out of "Eden to water the garden."

That the reader may have a clear notion of this matter, it will be neceſſary to give ſome account of the management of their gardens in this reſpect.

"Damaſcus (ſays Maundrell, p. 122) is encom-"paſſed with gardens, extending no leſs, according "to common eſtimation, than thirty miles round; "which makes it look like a city in a vaſt wood. "The gardens are thick ſet with fruit-trees of all "kinds, kept freſh and verdant by the waters of "Barrady, (the Chryſorrhoas of the antients,) which "ſupply both the gardens and city in great abun-"dance. This river, as ſoon as it iſſues out from "between the cleft of the mountain before men-"tioned into the plain, is immediately divided into "three ſtreams; of which the middlemoſt and big-"geſt runs directly to Damaſcus, and is diſtributed "to all the ciſterns and fountains of the city. The "other two (which I take to be the work of art) "are drawn round, one to the right hand, and the "other to the left, on the borders of the gardens, "into which they are let as they paſs, by little cur-"rents, and ſo diſperſed all over the vaſt wood. "Inſomuch, that there is not a garden but has a "fine quick ſtream running through it. Barrady is "almoſt wholly drunk up by the city and gardens. "What ſmall part of it eſcapes is united, as I was "informed, in one channel again, on the South-eaſt "ſide of the city; and, after about three or four

" hours courſe, finally loſes itſelf in a bog there, " without ever arriving at the ſea." This was like- " wiſe the caſe in former times, as Strabo, lib. XVI. Pliny, v. 18. teſtify; who ſay, " that this river " was expended in canals, and drunk up by water- " ing the place."

" The beſt ſight (ſays the ſame Maundrell, p. " 39) that the palace [of the Emir of Beroot, an- " tiently Berytus,] affords, and the worthieſt to be " remembered, is the Orange Garden. It contains " a large quadrangular plat of ground, divided into " ſixteen leſſer ſquares, four in a row, with walks " between them. The walks are ſhaded with orange- " trees, of a large ſpreading ſize. Every one of theſe " ſixteen leſſer ſquares in the garden was bordered " with ſtone; and in the ſtone-work were troughs, very " artificially contrived, for conveying the water all " over the garden: there being little outlets cut at every " tree, for the ſtream, as it paſſed by, to flow out, " and water it." The royal gardens at Iſpahan are watered juſt in the ſame manner, according to Kempfer's deſcription, Amœn. Exot. p. 193.

This gives us a clear idea of the פלגי מים, mentioned in the firſt Pſalm, and other places of Scripture, " the diviſions of waters," the waters diſtributed in artificial canals; for ſo the phraſe properly ſignifies. The prophet Jeremiah has imitated, and elegantly amplified, the paſſage of the Pſalmiſt above referred to:

" He ſhall be like a tree planted by the water-ſide,
" And which ſendeth forth her roots to the aqueduct:
" She ſhall not fear, when the heat cometh;
" But her leaf ſhall be green;
" And in the year of drought ſhe ſhall not be anxious,
" Neither ſhall ſhe ceaſe from bearing fruit."

Jer. XVII. 8.

From this image the ſon of Sirach has moſt beautifully illuſtrated the influence and the increaſe of religious wiſdom in a well-prepared heart:

"I alſo came forth as a canal from a river,
"And as a conduit flowing into a paradiſe.
"I ſaid: I will water my garden,
"And I will abundantly moiſten my border:
"And lo! my canal became a river,
"And my river became a ſea." Ecclus, XXIV. 30, 31.

This gives us the true meaning of the following elegant Proverb:

"The heart of the king is like the canals of waters in
"the hand of JEHOVAH;
"Whitherſoever it pleaſeth him, he inclineth it."
Prov. XXI. 1.

The direction of it is in the hand of JEHOVAH, as the diſtribution of the water of the reſervoir, through the garden, by different canals, is at the will of the gardener:

"Et, quum exuſtus ager morientibus æſtuat herbis,
"Ecce ſupercilio clivoſi tramitis undam
"Elicit: illa cadens raucum per levia murmur
"Saxa ciet, ſcatebriſque arentia temperat arva."
Virg. Georg. I. 107.

Solomon mentions his own works of this kind:

"I made me gardens, and paradiſes;
"And I planted in them all kinds of fruit-trees.
"I made me pools of water,
"To water with them the grove flouriſhing with trees."
Eccleſ. II. 5, 9.

Maundrell, (p. 88,) has given a deſcription of the remains, as they are ſaid to be, of theſe very pools made by Solomon, for the reception and preſervation of the waters of a ſpring, riſing at a little diſtance from them; which will give us a perfect notion of the contrivance and deſign of ſuch reſervoirs. "As for the pools, they are three in number, lying "in a row above each other; being ſo diſpoſed, "that the waters of the uppermoſt may deſcend "into the ſecond, and thoſe of the ſecond into the "third. Their figure is quadrangular; the breadth "is the ſame in all, amounting to about ninety "paces: in their length there is ſome difference be"tween them; the firſt being one hundred and "ſixty paces long; the ſecond, two hundred; the "third, two hundred and twenty. They are all "lined with wall, and plaſtered; and contain a "great depth of water."

The immenſe works, which were made by the antient kings of Egypt, for receiving the waters of the Nile, when it overflowed, for ſuch uſes, are well known. But there never was a more ſtupendous work of this kind, than the reſervoir of Saba, or Merab, in Arabia Felix: According to the traditions of the country, it was the work of Balkis, that queen of Sheba who viſited Solomon. It was a vaſt lake formed by the collection of the waters of a torrent in a valley, where, at a narrow paſs between two mountains, a very high mole, or dam, was built. The water of the lake ſo formed had near twenty fathom depth; and there were three ſluices at different highths, by which, at whatever highth the lake ſtood, the plain below might be watered. By conduits and canals from theſe ſluices the water was conſtantly diſtributed in due proportion to the ſeveral lands; ſo that the whole country for many miles became a perfect paradiſe. The city of Saba, or Merab, was ſituated immediately below the great dam: a great flood came, and raiſed the lake above its uſual highth: the dam gave way in the middle of the night; the waters burſt forth at once, and overwhelmed the whole city, with the neighbouring towns, and people. The remains of eight tribes were forced to abandon their dwelling, and the beautiful valley became a moraſs and a deſert. This fatal cataſtrophe happened long before the time of Mohammed, who mentions it in the Koran, chap. XXXIV. See alſo Sale, Prelim. ſect. I. and Michaelis, Queſtions aux Voyageurs Danois, Nº 94. Niebuhr, Deſcript. de l'Arabie, p. 240.

CHAP. II.

THE Prophecy contained in the ſecond, third, and fourth chapters, makes one continued diſcourſe. The firſt five verſes of chapter II foretell the kingdom of Meſſiah, the converſion of the Gentiles, and their admiſſion into it. From the 6th verſe to the end of the ſecond chapter is foretold the puniſhment of the unbelieving Jews, for their idolatrous practices, their confidence in their own ſtrength, and diſtruſt of God's protection; and moreover the deſtruction of idolatry, in conſequence of the eſtabliſhment of Meſſiah's kingdom. The whole third chapter, with the firſt verſe of the fourth, is a prophecy of the calamities of the Babylonian invaſion and captivity; with a particular amplification of the diſtreſs of the proud and luxurious daughters of Sion. Chapter IV. 2—6, promiſes to the remnant, which ſhall have eſcaped this ſevere purgation, a future reſtoration to the favour and protection of God.

This Prophecy was probably delivered in the time of Jotham, or perhaps in that of Uzziah; as Iſaiah is ſaid to have prophecied in his reign; to which time not any of his prophecies is ſo applicable as that of theſe chapters. The ſeventh verſe of the ſecond and the latter part of the third chapter, plainly point out times in which riches abounded, and luxury and delicacy prevailed. Plenty of ſilver and gold could only ariſe from their commerce; particularly from that part of it, which was carried on by the Red Sea. This circumſtance ſeems to confine the Prophecy within the limits above mentioned, while the port of Elath was in their hands: it was loſt under Ahaz, and never recovered.

2. —in the latter days—] "Wherever the latter "times are mentioned in Scripture, the days of the "Meſſiah are always meant;" ſays Kimchi on this place: and in regard to this place, nothing can be more clear and certain. The prophet Micah, (chap. IV. 1—4,) has repeated this prophecy of the eſtabliſhment of the kingdom of Chriſt, and of its progreſs to univerſality and perfection, in the ſame words, with little and hardly any material variation: for as he did not begin to prophecy till Jotham's time, and this ſeems to be one of the firſt of Iſaiah's prophecies, I ſuppoſe Micah to have taken it from hence. The variations, as I ſaid, are of no great importance. Verſe 2, הוא after ונשא, a word of ſome emphaſis, may be ſupplied from Micah, if dropt in Iſaiah: an antient MS has it here in the margin: it has in like manner been loſt in chapter LIII. 4. (ſee note on the place:) and in Pſ. XXII. 29. where it is ſupplied by Syr. and LXX. Inſtead of כל הגוים, *all the nations*, Micah has only עמים, *peoples*; where Syr. has כל עמים, *all peoples*, as probably it ought to be. Verſe 3, for the 2d אל read ואל, ſeventeen MSS, two Editions, LXX, Vulg. Syr. Chald. and ſo Micah IV. 2. Verſe 4, Micah adds, עד רחק, *afar off*, which the Syriac alſo reads in this parallel place of Iſaiah. It is alſo to be obſerved, that Micah has improved the paſſage by adding a verſe, or ſentence, for imagery and expreſſion worthy even of the elegance of Iſaiah:

"And they ſhall ſit, every man under his vine;
"And under his fig-tree, and none ſhall affright them:
"For the mouth of JEHOVAH God of Hoſts hath ſpo-
"ken it."

The deſcription of well-eſtabliſhed peace, by the image of "beating their ſwords into plough-ſhares, "and their ſpears into pruning-hooks," is very poetical. The Roman poets have employed the ſame image: Martial, XIV. 34. "Falx ex enſe."

"Pax me certa ducis placidos curvavit in uſus:
"Agricolæ nunc ſum; militis ante fui."

The prophet Joel hath reverſed it, and applied it to war prevailing over peace:

"Beat your plough-ſhares into ſwords;
"And your pruning-hooks into ſpears." Joel, III. 10.

And ſo likewiſe the Roman poets:

"Non ullus aratro
"Dignus honos: ſqualent abductis arva colonis,
"Et curvæ rigidum falces conflantur in enſem."
Virg. Georg. I. 506.

"Bella diu tenuere viros: erat aptior enſis
"Vomere: cedebat taurus arator equo.
"Sarcula ceſſabant; verſique in pila ligones;
"Factaque de raſtri pondere caſſis erat."
Ovid. Faſt. I. 697.

The prophet Ezekiel has preſignified the ſame great event with equal clearneſs, though in a more abſtruſe form, in an allegory; from an image, ſuggeſted by the former part of the prophecy, happily introduced, and well purſued:

"Thus ſaith the Lord JEHOVAH:
"I myſelf will take from the ſhoot of the lofty cedar;
"Even a tender cion from the top of his cions will I
"pluck off:

"And I myſelf will plant it on a mountain high and
"eminent.
"On the lofty mountain of Iſrael will I plant it;
"And it ſhall exalt its branch, and bring forth fruit;
"And it ſhall become a majeſtic cedar:
"And under it ſhall dwell all fowl of every wing;
"In the ſhadow of its branches ſhall they dwell;
"And all the trees of the field ſhall know,
"That I JEHOVAH have brought low the high tree;
"Have exalted the low tree;
"Have dried up the green tree;
"And have made the dry tree to flouriſh:
"I JEHOVAH have ſpoken it, and will do it."
Ezek. XVII. 22—24.

The word ונתתי in this paſſage, verſe 22, as the ſentence now ſtands, ſeems incapable of being reduced to any proper conſtruction or ſenſe; none of the antient Verſions acknowlege it, except Theodotion, and Vulg.; and all but the latter vary very much from the preſent reading of this clauſe. Houbigant's correction of the paſſage, by reading, inſtead of ונתתי, ויונקת, *(and a tender cion,)* which is not very unlike it, (perhaps better ויונק, with which the adjective רך will agree without alteration,) is ingenious and probable; and I have adopted it in the above tranſlation.

6. they are filled with diviners—] Heb. *They are filled from the Eaſt*; or, *more than the Eaſt*. The ſentence is manifeſtly imperfect. The LXX, Vulg. and Chaldee, ſeem to have read כמקדם; and the latter, with another word before it ſignifying *idols: they are filled with idols as from of old.* Houbigant for מקדם reads מקסם, as Brentius had propoſed long ago. I rather think, that both words together give us the true reading: מקסם מקדם, *with divination from the Eaſt*; and that the firſt word has been by miſtake omitted, from its ſimilitude to the ſecond.

Ibid. And they multiply—] Seven MSS and one Edition read יספיקו. “ Read יספחו: *and have joined themſelves to the children of ſtrangers*; that is, in marriage, or worſhip.” DR. JUBB. So Vulg. *adhæſerunt*. Compare chap. XIV. 1. But the very learned profeſſor Chevalier Michaelis has explained the word יספחו, Job, XXX. 7. (German tranſlation, note on the place) in another manner; which perfectly well agrees with that place, and perhaps will be found to give as good a ſenſe here. ספיח, the noun, means corn ſpringing up, not from the ſeed regularly ſown on cultivated land, but in the untilled field, from the ſcattered grains of the former harveſt. This, by an eaſy metaphor, is applied to a ſpurious brood of children irregularly and caſually begotten. The LXX ſeem to have underſtood the verb here in this ſenſe, reading it as Vulg. ſeems to have done: this juſtifies their verſion, which it is hard to account for in any other manner: *και τεκνα πολλα αλλοφυλα εγενηθη αυτοις*. Compare Hoſea, v. 7. and LXX there.

7. And his land is filled with horſes] This was in direct contradiction to God's command in the Law: “ But he [the king] ſhall not multiply horſes “ to himſelf; nor cauſe the people to return to “ Egypt, to the end that he ſhould multiply horſes: “ —neither ſhall he greatly multiply to himſelf ſil- “ ver and gold.” Deut. XVII. 16, 17. Uzziah ſeems to have followed the example of Solomon, (ſee 1 Kings X. 26—29) who firſt tranſgreſſed in theſe particulars: he recovered the Port of Elath on the Red Sea, and with it that commerce, which, in Solomon's days, had “ made ſilver and gold as “ plenteous at Jeruſalem as ſtones:” 2 Chron. I. 15. He had an army of 307,500 men; in which, as we may infer from this teſtimony of Iſaiah, the chariots and horſe made a conſiderable part. “ The law

"above mentioned was to be a ſtanding trial of "prince and people, whether they had truſt and "confidence in God their deliverer." See Bp. Sherlock's Diſcourſes on Prophecy, Diſſert. IV. where he has excellently explained the reaſon and effect of the law, and the influence which the obſervance or neglect of it had on the affairs of the Iſraelites.

8. And his hand is filled with idols] Uzziah and Jotham are both ſaid, (2 Kings XV. 3, 4. and 34, 35.) "to have done that which was right in the "ſight of the Lord;" (that is, to have adhered to, and maintained, the legal worſhip of God, in oppoſition to idolatry, and all irregular worſhip; for to this ſenſe the meaning of that phraſe is commonly to be reſtrained;) "ſave that the high places were "not removed, where the people ſtill ſacrificed and "burned incenſe." There was hardly any time, when they were quite free from this irregular and unlawful practice; which they ſeem to have looked upon as very conſiſtent with the true worſhip of God; and which ſeems in ſome meaſure to have been tolerated, while the Tabernacle was removed from place to place, and before the Temple was built. Even after the converſion of Manaſſeh, when he had removed the ſtrange gods, and commanded Judah to ſerve JEHOVAH the God of Iſrael; it is added, "Nevertherleſs the people did ſacrifice ſtill on the "high places, yet unto JEHOVAH their God only." 2 Chron. XXXIII. 17. The worſhiping on the high places therefore does not neceſſarily imply idolatry: and from what is ſaid of theſe two kings, Uzziah and Jotham, we may preſume, that the public exerciſe of idolatrous worſhip was not permitted in their time. The idols therefore here ſpoken of muſt have been ſuch as were deſigned for a private and ſecret uſe. Such probably were the Teraphim ſo often mentioned in Scripture; a kind of houſehold gods,

gods; of human form, as it ſhould ſeem, (ſee Sam. xix. 13. and compare Gen. xxxi. 34.) of different magnitude, uſed for idolatrous and ſuperſtitious purpoſes; particularly for divination, and as oracles, which they conſulted for direction in their affairs.

9. —ſhall be bowed down] This has reference to the preceding verſe: they bowed themſelves down to their idols; therefore ſhall they be bowed down and brought low under the avenging hand of God.

10. When he ariſeth to ſtrike the earth with terror.] On the authority of LXX, confirmed by the Arabic, and an Antient MS, I have here added to the text a line, which in the 19th and 21ſt verſes is repeated together with the preceding line; and has, I think, evidently been omitted by miſtake in this place. The MS here varies only in one letter from the reading of the other two verſes: it has בארץ inſtead of הארץ.

11. —be humbled] "For שפל ושח, read שפלו "שח." DR. DURELL. Which rectifies the Grammatical Conſtruction.

13—16. Even againſt all the cedars—] Theſe verſes afford us a ſtriking example of that peculiar way of writing, which makes a principal characteriſtic of the parabolical or poetical ſtyle of the Hebrews, and in which their prophets deal ſo largely; namely, their manner of exhibiting things divine, ſpiritual, moral, and political, by a ſet of images taken from things natural, artificial, religious, hiſtorical; in the way of metaphor or allegory. Of theſe nature furniſhes much the largeſt and the moſt pleaſing ſhare; and all poetry has chiefly recourſe to natural images, as the richeſt and moſt powerful ſource of illuſtration. But it may be obſerved of the Hebrew poetry in particular, that in the uſe of ſuch images, and in the application of them in the way of illuſtration or ornament, it is more regular and conſtant than any other poetry whatever; that it has, for the moſt part, a ſet of images appropriated in a manner to the explication of certain ſubjects. Thus you will find, in many other places beſide this before us, that cedars of Libanus and oaks of Baſan are uſed, in the way of metaphor and allegory, for kings, princes, potentates, of the higheſt rank; high mountains and lofty hills, for kingdoms, republics, ſtates, cities; towers and fortreſſes, for defenders and protectors, whether by counſel or by ſtrength, in peace or war; ſhips of Tarſhiſh, and works of art and invention employed in adorning them, for merchants, men enriched by commerce, and abounding in all the luxuries and elegancies of life; ſuch as thoſe of Tyre and Sidon; for it appears from the courſe of the whole paſſage, and from the train of ideas, that the fortreſſes and the ſhips are to be taken metaphorically, as well as the high trees and the lofty mountains.

Ships of Tarſhiſh are in Scripture frequently uſed by a metonymy for ſhips in general, eſpecially ſuch as are employed in carrying on traffic between diſtant countries; as Tarſhiſh was the moſt celebrated mart of thoſe times, frequented of old by the Phenicians, and the principal ſource of wealth to Judea and the neighbouring countries. The learned ſeem now to be perfectly well agreed, that Tarſhiſh is Tarteſſus, a city of Spain, at the mouth of the river Bæotis; whence the Phenicians, who firſt opened this trade, brought ſilver and gold, (Jer. x. 9. Ezek. XXVII. 12.) in which that country then abounded; and purſuing their voyage ſtill further to the Caſſiterides, (Bochart. Canaan, I. cap. 39. Huet, Hiſt. de Commerce, p. 194.) the iſlands of Scilly and Cornwal, they brought from thence lead and tin.

Tarſhiſh is celebrated in Scripture, (2 Chron. VIII. 17, 18. IX. 21.) for the trade which Solomon carried on thither, in conjunction with the Tyrians. Jehoſaphat (1 Kings XXII. 48. 2 Chron. XX. 36.) attempted afterward to renew that trade; and from the account given of his attempt it appears, that his fleet was to ſail from Eziongeber on the Red Sea: they muſt therefore have deſigned to ſail round Africa, as Solomon's fleet probably had done before; (ſee Heut, Hiſtoire de Commerce, p. 32.) for it was a three years voyage; (2 Chron. IX. 21.) and they brought gold from Ophir, probably on the coaſt of Arabia, ſilver from Tarteſſus, and ivory, apes, and peacocks, from Africa. "אופיר, Afri, *Africa*, the Roman termination, *Africa terra*. תרשיש, ſome city, or country, in Africa. So Chald. on 1 Kings XXII. 49. where he renders תרשיש by אפריקה; and compare 2 Chron. XX. 36. from whence it appears, that to go to Ophir and to Tarſhiſh is one and the ſame thing." DR. JUBB. It is certain, that under Pharaoh Necho, about two hundred years afterward, this voyage was made by the Egyptians. (Herodot. IV. 42.) They ſailed from the Red Sea, and returned by the Mediterranean, and they performed it in three years; juſt the ſame time that the voyage under Solomon had taken up. It appears likewiſe from Pliny, (Nat. Hiſt. II. 67.) that the paſſage round the Cape of Good Hope was known and frequently practiſed before his time; by Hanno the Carthaginian, when Carthage was in its glory; by one Eudoxus, in the time of Ptolemy Lathyrus king of Egypt; and Cælius Antipater, an hiſtorian of good credit, ſomewhat earlier than Pliny, teſtifies, that he had ſeen a merchant, who had made the voyage from Gades to Æthiopia. The Portugueſe under Vaſco de Gama, near three hundred years ago, recovered this navigation, after it had been intermitted and loſt for many centuries.

18. —ſhall diſappear] The antient Verſions, and an Antient MS, read יחלפר, plural.

19—21. into caverns of rocks—] The country of Judea, being mountainous and rocky, is full of caverns; as it appears from the hiſtory of David's perſecution under Saul. At Engedi, in particular, there was a cave ſo large, that David with ſix hundred men hid themſelves in the ſides of it; and Saul entered the mouth of the cave without perceiving that any one was there. (1 Sam. XXIV.) Joſephus (Antiq. lib. XIV. cap. 15. and Bell. Jud. lib. I. cap. 16.) tells us of a numerous gang of banditti, who, having infeſted the country, and being purſued by Herod with his army, retired into certain caverns, almoſt inacceſſible, near Arbela in Galilee, where they were with great difficulty ſubdued. Some of theſe were natural, others artificial. "Beyond Da-
"maſcus, (ſays Strabo, lib. XVI.) are two moun-
"tains called Trachones; [from which the country
"has the name of Trachonitis:] and from hence,
"towards Arabia and Iturea, are certain rugged
"mountains, in which there are deep caverns; one
"of which will hold four thouſand men." Tavernier (Voyage de Perſe, part II. ch. 4.) ſpeaks of a grot, between Aleppo and Bir, that would hold near three thouſand horſe. "Three hours diſtant from
"Sidon, about a mile from the ſea, there runs along
"a high rocky mountain; in the ſides of which are
"hewn a multitude of grots, all very little differing
"from each other. They have entrances about two
"foot ſquare: on the inſide you find in moſt or all
"of them a room of about four yards ſquare. There
"are of theſe ſubterraneous caverns two hundred in
"number. It may, with probability at leaſt, be
"concluded that theſe places were contrived for
"the uſe of the living, and not of the dead. Stra-
"bo deſcribes the habitations of the Troglodytæ to

"have been ſomewhat of this kind." Maundrell, p. 118. The Horites, who dwelt in Mount Seir, were Troglodytes, as their name חרים imports. But thoſe mentioned by Strabo were on each ſide of the Arabian gulph. Mohammed (Koran, chap. XV. and XXVI.) ſpeaks of a tribe of Arabians, the tribe of Thamud, "who hewed houſes out of the mountains, to ſecure themſelves." Thus, "becauſe of the Midianites, the children of Iſrael made them the dens which are in the mountains, and caves, and ſtrong holds." (Judges, VI. 2.) To theſe they betook themſelves for refuge in times of diſtreſs, and hoſtile invaſion: "When the men of Iſrael ſaw that they were in a ſtraight, (for the people were diſtreſſed,) then the people did hide themſelves, in caves, and in thickets, and in rocks, and in high places, and in pits." (1 Sam. XIII. 6. and ſee Jer. XLI. 9.) Therefore "to enter into the holes of the rocks, and into the caves of the earth," was to them a very proper and familiar image to expreſs terror and conſternation. The prophet Hoſea hath carried the ſame image further, and added great ſtrength and ſpirit to it: chap. x. 8.

"They ſhall ſay to the mountains, Cover us;
"And to the hills, Fall on us."

Which image, together with theſe of Iſaiah, is adopted by the ſublime author of the Revelation, (chap. VI. 15, 16.) who frequently borrows his imagery from our prophet.

20. —which they have made to worſhip—] The word לו, *for himſelf*, is omitted by an ancient MS, and is unneceſſary. It does not appear, that any copy of LXX has it, except MS Pachom. and MS I. D. II. and they have ἑαυτοις, להם, plural.

Ibid. —to the moles—] They ſhall carry their idols with them into the dark caverns, old ruins, or deſolate places, to which they ſhall flee for refuge; and ſo ſhall give them up, and relinquiſh them to the filthy animals that frequent ſuch places, and have taken poſſeſſion of them as their proper habitation. Bellonius, Greaves, P. Lucas, and many other travellers, ſpeak of bats of an enormous ſize, as inhabiting the Great Pyramid. See Harmer; Obſerv. vol. II. 455. Three MSS expreſs חפרפרות, *the moles*, as one word.

CHAP. III.

1. Every ſtay and ſupport.—] Heb. "the ſup-"port maſculine, and the ſupport feminine:" that is, every kind of ſupport, whether great or ſmall, ſtrong or weak. "*Al. kanítz, wal-kanítzah*; the "wild beaſt, male and female. Proverbially ap-"plied both to fiſhing and hunting: *i. e.* I ſeiſed "the prey, great or little, good or bad. From "hence, as Schultens obſerves, is explained, Iſ. III. "1. literally the *male and female ſtay*: *i. e.* the "ſtrong and weak, the great and ſmall." Chappelow, note on Hariri, Aſſembly 1. Compare Eccles, II. 8.

The two following verſes, 2, 3, are very clearly explained by the ſacred hiſtorian's account of the event, the captivity of Jehoiachin by Nebuchadnezzar king of Babylon: "And he carried away all Je-"ruſalem, and all the princes, and all the mighty "men of valour, even ten thouſand captives, and "all the craftſmen and ſmiths: none remained, ſave "the pooreſt ſort of the people of the land." 2 Kings XXIV. 14.

4. I will make boys their princes—] This alſo was fully accompliſhed in the ſucceſſion of weak and wicked princes, from the death of Joſiah to the deſtruction of the City and Temple, and the taking of Zekediah, the laſt of them, by Nebuchadnezzar.

6. —of his father's houſe.] For בית, the antient Interpreters ſeem to have read מבית: τȣ οικειȣ τȣ ϖατρός αυτȣ: LXX: domeſticum patris ſui: Vulg. which gives no good ſenſe. (But LXX MS I. D. II. for οικειȣ, has οικȣ.) And, *his brother, of his father's houſe*, is little better than a tautology. The caſe ſeems to require, that the man ſhould apply to a perſon of ſome ſort of rank and eminence; one that was the *head* of his father's houſe; (ſee Joſh. XXII. 14.) whether of the houſe of him, who applies to him, or of any other; ראש בית אביו. I cannot help ſuſpecting therefore, that the word ראש has been loſt out of the text.

Ibid. —ſaying—] Before שמלה, *garment*, two MSS (one Antient) and the Babyloniſh Talmud, have the word לאמר: and ſo LXX, Vulg. Syr. Chald. I place it, with Houbigant, after שמלה.

Ibid. —take by the garment.] That is, ſhall intreat him in an humble and ſupplicating manner. "Ten men ſhall take hold of the ſkirt of him that is "a Jew; ſaying: let us go with you; for we have "heard that God is with you." Zech. VIII. 23. And ſo in Iſaiah, chap. IV. 1. the ſame geſture is uſed to expreſs earneſt and humble intreaty. The behaviour of Saul towards Samuel was of the ſame kind, when he laid hold on the ſkirt of his raiment: 1 Sam. XV. 27. The preceding and following verſes ſhew, that his whole deportment, in regard to the prophet, was full of ſubmiſſion and humility.

Ibid. And let thy hand ſupport—] Before תחת ידך a MS adds תהיה; another MS adds in the ſame place תקח בידך, which latter ſeems to be a various reading of the two preceding words, making a very good ſenſe; "take into thy hand our ruinous "ſtate." Twenty one MSS, and three Editions, and the Babyloniſh Talmud, have ידיך, plural.

7. Then ſhall he openly declare—] The LXX, Syr. and Jerom. read וישא, adding the Conjunction; which ſeems neceſſary in this place.

Ibid. For in my houſe is neither bread nor raiment.] "It is cuſtomary through all the Eaſt, ſays "Sir J. Chardin, to gather together an immenſe "quantity of furniture and clothes; for their faſhions never alter." Princes and great men are obliged to have a great ſtock of ſuch things in readineſs for preſents upon all occaſions. "The kings "of Perſia, ſays the ſame author, have great ward-"robes, where there are always many hundreds of "habits ready, deſigned for preſents, and ſorted." Harmer, Obſerv. II. 11, and 88. A great quantity of proviſion for the table was equally neceſſary. The daily proviſion for Solomon's houſehold, whoſe attendants were exceedingly numerous, was proportionably great. 1 Kings IV. 22, 23. Even Nehemiah, in his ſtrait circumſtances, had a large ſupply daily for his table; at which were received an hundred and fifty of the Jews and Rulers, beſide thoſe that came from among the neighbouring heathens. Neh. V. 17, 18.

This explains the meaning of the excuſe made by him, that is deſired to undertake the government: he alleges, that he has not wherewithal to ſupport the dignity of the ſtation, by ſuch acts of liberality and hoſpitality, as the law of cuſtom required of perſons of ſuperior rank. See Harmer's Obſervations, I. 340. II. 88.

8. —the cloud] This word appears to be of very doubtful form, from the printed Editions, the MSS, and the antient Verſions. The firſt Jod, in עיני, which is neceſſary according to the common interpretation, is in many of them omitted: the two laſt letters are upon a raſure in two MSS. I think it ſhould be ענן, as the Syriac reads; and that the alluſion is to the Cloud, in which the glory of the Lord appeared above the tabernacle; ſee Exod. XVI. 9, 10. XL. 34--38. Numb. XVI. 41, 42.

10. Pronounce ye—] The reading of this verſe is very dubious. The LXX for אמרו read נאסר; or both, אמרו נאסר: and כי לא טוב לנו. δησωμεν τον δικαιον, ὅτι δυσ χρῆςος ἡμιν εςι. Perhaps, for אמרו, the true reading may be אשרו, *bleſs ye:* or אמרו אשרי, *ſay ye, bleſſed is*— Vulg. and an Antient MS read, in the ſingular number, יאכל, *comedet.*

12. Pervert] בלעו, *ſwallow.* Among many unſatisfactory methods of accounting for the unuſual meaning of this word, in this place, I chooſe Jarchi's explication, as making the beſt ſenſe. "Read בללו, "*confound.* Syr." DR. JUBB. "Read בהלו, *diſturb,* "or *trouble.*" SECKER. So LXX.

13. —his people] עמו, LXX.

14. —my vineyard] כרמי, LXX, Chald. Jerom.

15. And grind the faces] The expreſſion and the image is ſtrong, to denote grievous oppreſſion; but is exceeded by the prophet Micah:

"Hear, I pray you, ye chiefs of Jacob;
"And ye princes of the houſe of Iſrael:
"Is it not yours to know what is right?
"Ye that hate good, and love evil:
"Who tear their ſkin from off them;
"And their fleſh from off their bones:
"Who devour the fleſh of my people;
"And flay from off them their ſkin:
"And their bones they daſh in pieces;
"And chop them aſunder, as morſels for the pot;
"And as fleſh thrown into the midſt of the cauldron."
Micah, III. 1--3.

In the laſt line but one, for כאשר, read, by the tranſpoſition of a letter, כשאר, with the LXX, and Chald.

16. And falſely ſetting off their eyes with paint] Heb. *falſifying* their eyes. I take this to be the true meaning and literal rendering of the word; from שקר.

The Maſoretes have pointed it, as if it were from שׂקר, a different word. This aroſe, as I imagine, from their ſuppoſing, that the word was the ſame with סקר, Chald. *intueri, innuere oculis*; or that it had an affinity with the noun סיקרא, which the Chaldeans, or the Rabbins at leaſt, uſe for *ſtibium*, the mineral which was commonly uſed in colouring the eyes. See Jarchi's Comment on the place. Though the colouring of the eyes with ſtibium be not particularly here expreſſed, yet I ſuppoſe it to be implied; and ſo the Chaldee paraphraſe explains it; "*ſtibio* " *linitis oculis*." This faſhion ſeems to have prevailed very generally among the Eaſtern people in antient times; and they retain the very ſame to this day.

Pietro della Valle, giving a deſcription of his wife, an Aſſyrian lady, born in Meſopotamia, and educated at Baghdad, whom he married in that country, (Viaggi Tom. I. Lettera 17.) ſays, " Her " eye-laſhes, which are long, and, according to " the cuſtom of the Eaſt, dreſſed with ſtibium, (as " we often read in the holy ſcriptures of the Hebrew " women of old, (Jer. IV. 30. Ezek. XXIII. 40.) " and in Xenophon of Aſtyages the grandfather of " Cyrus, and of the Medes of that time, Cyropæd, " Lib. I.) give a dark, and at the ſame time a ma- " jeſtic ſhade to the eyes." " Great eyes, (ſays " Sandys, Travels, p. 67, ſpeaking of the Turkiſh " women,) they have in principal repute; and of " thoſe the blacker they be, the more amiable: in- " ſomuch that they put between the eye-lids and the " eye a certain black powder, with a fine long pencil, " made of a mineral, brought from the kingdom of " Fez, and called *Alcohole*; which by the not diſa- " greeable ſtaining of the lids doth better ſet forth " the whiteneſs of the eye; and though it be trou- " bleſome for a time, yet it comforteth the ſight,

“ and repelleth ill humours.” “ Vis ejus [ſtibii] “ aſtringere ac refrigerare, principalis autem circa “ oculos; namque ideo etiam plerique Platyophthalmon id appellavere, quoniam in calliblepharis “ mulierum dilatat oculos; & fluxiones inhibet “ oculorum exulcerationeſque.” Plin. Nat. Hiſt. XXXIII. 6.

> “ Ille ſupercilium madida fuligine tinctum
> “ Obliqua producit acu, pingitque trementes
> “ Attollens oculos.” Juv. Sat. II. 92.

“ But none of thoſe [Mooriſh] ladies, ſays Dr. “ Shaw (Travels, p. 294. fol.) take themſelves to “ be completely dreſſed, till they have tinged the “ hair and edges of their eye-lids with *Al-kahol*, the “ powder of lead ore. This operation is performed “ by dipping firſt into the powder a ſmall wooden “ bodkin of the thickneſs of a quill, and then drawing it afterwards through the eye-lids, over the “ ball of the eye.” Ezekiel (XXIII. 40.) uſes the ſame word in the form of a verb, כחלת עיניך, “ thou “ didſt dreſs thine eyes with *Al-cahol*;” which the LXX render *εϛιϐιζȣ τȣς οφθαλμȣς σȣ*, “ thou didſt “ dreſs thine eyes with *ſtibium*;” juſt as they do, when the word פוך is employed: (compare 2 Kings IX. 30. Jer. IV. 30.) they ſuppoſed therefore, that פוך and כחל, or, in the Arabic form, *Al-cahol*, meant the ſame thing; and probably the mineral uſed of old, for this purpoſe, was the ſame that is uſed now; which Dr. Shaw, (ibid. note,) ſays, is “ a rich lead ore, pounded into an impalpable pow- “ der.” *Alcoholados*; the word משקרות, in this place, is thus rendered in an old Spaniſh tranſlation. Sanctius. See alſo Ruſſell's Nat. Hiſt. of Aleppo, p. 102.

The following inventory, as one may call it, of the wardrobe of a Hebrew lady, muſt, from its antiquity, and from the nature of the ſubject, have been very obſcure, even to the moſt antient interpreters, which we have of it; and, from its obſcurity, muſt have been alſo peculiarly liable to the miſtakes of tranſcribers: however, it is rather matter of curioſity than of importance; and indeed it is, upon the whole, more intelligible, and leſs corrupted, than one might have reaſonably expected. Clemens Alexandrinus (Pædag. lib. II. cap. 12.) and Julius Pollux (lib. VII. cap. 22.) have each of them preſerved, from a comedy of Ariſtophanes, now loſt, a ſimilar catalogue of the ſeveral parts of the dreſs and ornaments of a Grecian lady; which though much more capable of illuſtration from other writers, though of later date, and quoted and tranſmitted down to us by two different authors; yet ſeems to be much leſs intelligible, and conſiderably more corrupted, than this paſſage of Iſaiah. Salmaſius has endeavoured, by comparing the two quotations, and by much critical conjecture and learned diſquiſition, to reſtore the true reading, and to explain the particulars; with what ſucceſs, I leave to the determination of the learned reader, whoſe curioſity ſhall lead him to compare the paſſage of the Comedian with this of the Prophet, and to examine the Critic's learned labours upon it. Exercit. Plinian. p. 1148; or ſee Clem. Alex. as cited above, Edit. Potter, where the paſſage as corrected by Salmaſius is given.

Nich. Guil. Schroederus, profeſſor of Oriental languages in the univerſity of Marpurg, has publiſhed a very learned and judicious treatiſe upon this paſſage of Iſaiah. The title of it is, "Commentarius Philologico-Criticus De Veſtitu Mulierum "Hebræarum ad Ieſai. III. v. 16--24. Lugd. Bat. "1745." 4to. As I think no one has handled this ſubject with ſo much judgement and ability as this author, I have for the moſt part followed him, in giving the explanation of the ſeveral terms denoting the different parts of dreſs, of which this paſſage conſiſts; ſignifying the reaſons of my diſſent, where he does not give me full ſatisfaction.

17. —will the Lord humble—] ταπεινωσει, LXX; and ſo Syr. and Chald. For שפח they read שפל.

Ibid. —expoſe their nakedneſs] It was the barbarous cuſtom of the Conquerors of thoſe times to ſtrip their captives naked, and to make them travel in that condition, expoſed to the inclemency of the weather; and, the worſt of all, to the intolerable heat of the ſun. But this to the women was the highth of cruelty and indignity; and eſpecially to ſuch as thoſe here deſcribed, who had indulged themſelves in all manner of delicacies of living, and all the ſuperfluities of ornamental dreſs; and even whoſe faces had hardly ever been expoſed to the ſight of man. This is always mentioned as the hardeſt part of the lot of captives. Nahum, denouncing the fate of Niniveh, paints it in very ſtrong colours:

"Behold, I am againſt thee, ſaith JEHOVAH God of
"Hoſts:
"And I will diſcover thy ſkirts upon thy face;
"And I will expoſe thy nakedneſs to the nations;
"And to the kingdoms thy ſhame.
"And I will throw ordures upon thee;
"And I will make thee vile, and ſet thee as a gazing
"ſtock." Nahum, III. 5, 6.

18. —the ornaments of the feet-rings—] The late learned Dr. Hunt, profeſſor of Hebrew and Arabic in the univerſity of Oxford, has very well explained the word עכס, both verb and noun, in his very ingenious Diſſertation on Prov. VII. 22, 23. The verb means to ſkip, to bound, to dance along; and the noun, thoſe ornaments of the feet, which the Eaſtern ladies wore; chains, or rings, which made a tinkling ſound as they moved nimbly in walking.

ing. Eugene Roger, Deſcription de la Terre Sainte, liv. II. chap. 2. ſpeaking of the Arabian women of the firſt rank, in Paleſtine, ſays, "Au lieu de braſſe-"lets elles ont de menottes d'argent, qu'elles por-"tent aux poignets & aux pieds; où ſont attachez "quantité de petits annelets d'argent, qui font un "cliquetis comme d'une cymbale, lorſqu'elles che-"minent ou ſe mouvent quelque peu." See Dr. Hunt's Diſſertation; where he produces other teſtimonies to the ſame purpoſe from authors of Travels.

Ibid. —the net-works] I am obliged to differ from the learned Schroederus, almoſt at firſt ſetting out: he renders the word שביסים by *ſoliculi*, little ornaments, bullæ, or ſtuds, in ſhape repreſenting the *ſun*, and ſo anſwering to the following word שהרנים, *lunulæ*, *creſcents*. He ſuppoſes the word to be the ſame with שמישים, the י in the ſecond ſyllable making the word diminutive, and the letter מ being changed for ב, a letter of the ſame organ. How juſt and well-founded his authorities for the tranſmutation of theſe letters in the Arabic language are, I cannot pretend to judge; but, as I know of no ſuch inſtance in Hebrew, it ſeems to me a very forced etymology. Being diſſatisfied with this account of the matter, I applied to my good friend abovementioned, the late Dr. Hunt, who very kindly returned the following anſwer to my inquiries:

"I have conſulted the Arabic Lexicons, as well MS "as printed, but cannot find שביסים in any of them, "nor any thing belonging to it. So that no help is "to be had from that language towards clearing up "the meaning of this difficult word. But what the "Arabic denies, the Syriac perhaps may afford; in "which I find the verb שבש to *entangle*, or *inter-"weave*, an etymology which is equally favourable "to our marginal tranſlation, *net-works*, with שבץ, "to *make chequer-work*, or *embroider*, (the word by

"which Kimchi and others have explained שביס,)
" and has moreover this advantage over it, that the
" letters ש and ס are very frequently put for each
" other, but צ and ס ſcarce ever. Aben Ezra joins
" שביסים and עכסים, (which immediately precedes
" it,) together; and ſays, that שביס *was the orna-*
" *ment of the legs, as* עכס *was of the feet.* His words
" are, "שביס תכשיט של שוקים כמו עכס של רגלים"

21. The jewels of the noſtril—]. נזמי האף. Schroederus explains this, as many others do, of jewels, or ſtrings of pearl, hanging from the forehead, and reaching to the upper part of the noſe. But it appears from many paſſages of Holy Scripture, that the phraſe is to be literally and properly underſtood of Noſe-jewels, rings ſet with jewels, hanging from the noſtrils, as ear-rings from the ears, by holes bored to receive them.

Ezekiel, enumerating the common ornaments of women of the firſt rank, has not omitted this particular, and is to be underſtood in the ſame manner: chap. XVI. 11, 12. (See alſo Gen. XXIV. 47.)

" And I decked thee with ornaments;
" And I put bracelets upon thine hands,
" And a chain on thy neck:
" And I put a jewel on thy noſe,
" And ear-rings on thine ears,
" And a ſplendid crown upon thine head."

And in an elegant proverb of Solomon there is a manifeſt alluſion to this kind of ornament, which ſhews it to have been uſed in his time:

" As a jewel in gold in the ſnout of a ſwine;
" So is a woman beautiful, but wanting diſcretion."
Prov. XI. 22.

This faſhion, however ſtrange it may appear to us, was formerly, and is ſtill, common in many parts of the Eaſt, among women of all ranks. Paul Lucas, ſpeaking of a village, or clan, of wandering people, a little on this ſide of the Euphrates; "The women, "ſays he, (IId Voyage du Levant, tom. i. art. 24.) almoſt all of them travel on foot; I ſaw none handſome among them. They have almoſt all of them the noſe bored, and wear in it a great ring, which makes them ſtill more deformed." But in regard to this cuſtom, better authority cannot be produced, than that of Pietro della Valle, in the account which he gives of the lady beforementioned, Signora Maani Gioerida, his own wife. The deſcription of her dreſs, as to the ornamental parts of it, with which he introduces the mention of this particular, will give us ſome notion of the taſte of the Eaſtern ladies for finery. "The ornaments of gold, and of jewels, for the head, for the neck, for the arms, for the legs, and for the feet, (for they wear rings even on their toes) are indeed, unlike thoſe of the Turks, carried to great exceſs; but not of great value: for in Baghdad jewels of high price either are not to be had, or are not uſed; and they wear ſuch only as are of little value; as turquoiſes, ſmall rubies, emeralds, carbuncles, garnets, pearls, and the like. My ſpouſe dreſſes herſelf with all of them according to their faſhion; with exception however of certain ugly rings of very large ſize, ſet with jewels, which in truth very abſurdly, it is the cuſtom to wear faſtened to one of their noſtrils, like buffalos: an antient cuſtom however in the Eaſt, which, as we find in the Holy Scriptures, prevailed among the Hebrew ladies even in the time of Solomon. (Prov. xi. 22.) Theſe Noſe-rings in complaiſance to me ſhe has left off: but I have not yet been able to prevail with her couſin and her ſiſters to do the ſame: ſo fond are they of an old cuſtom, be it ever ſo abſurd, who have been long habituated to it." Viaggi, Tom. I. Lett. 17.

The tranſparent garments—] חגליונים, *τα διαφανη λακωνικα*, LXX. A kind of ſilken dreſs, tranſparent, like gauze; worn only by the moſt delicate women, and ſuch as dreſſed themſelves "elegantius, quam neceſſe eſſet probis." This ſort of garments was afterwards in uſe among the Greeks. Prodicus, in his celebrated Fable (Xenoph. Memorab. Socr. Lib. II.) exhibits the perſonage of Sloth in this dreſs: *εσθητα δε, εξ ἡς αν μαλιςα ὡρα διαλαμποι.*

Her robe betray'd
Through the clear texture every tender limb,
Highth'ning the charms it only ſeem'd to ſhade;
And as it flow'd adown ſo looſe and thin,
Her ſtature ſhew'd more tall, more ſnowy white her ſkin.

They were called Multitia, and Coa (ſc. veſtimenta) by the Romans, from their being invented, or rather introduced into Greece, by one Pamphila of the iſland of Cos. This, like other Grecian faſhions, was received at Rome, when luxury began to prevail under the Emperors; it was ſometimes worn even by the men, but looked upon as a mark of extreme effeminacy: (ſee Juvenal Sat. II. 65, &c.) Publius Syrus, who lived when the faſhion was firſt introduced, has given a humourous ſatirical deſcription of it in two lines, which by chance have been preſerved:

"Æquum eſt, induere nuptam ventum textilem?
"Palam proſtare nudam in nebula lineâ?"

24. Inſtead of perfume—] A principal part of the delicacy of the Aſiatic ladies conſiſts in the uſe of baths, and of the richeſt oils and perfumes: an attention to which is, in ſome degree, neceſſary in thoſe hot countries. Frequent mention is made of

the rich ointments of the Spouſe in the Song of Solomon:

> “ How beautiful are thy breaſts, my ſiſter, my ſpouſe!
> “ How much more excellent than wine;
> “ And the odour of thine ointments than all perfumes!
> “ Thy lips drop as the honey-comb, my ſpouſe!
> “ Honey and milk are under thy tongue:
> “ And the odour of thy garments is as the odour of
> “ Lebanon.” Cant. IV. 10, 11.

The preparation for Eſther's being introduced to king Ahaſuerus was a courſe of bathing and perfuming for a whole year; “ Six months with oil of myrrhe, and ſix months with ſweet odours.” Eſth. II. 12. A diſeaſed and loathſome habit of body, inſtead of a beautiful ſkin, ſoftened and made agreeable with all that Art could deviſe, and all that Nature, ſo prodigal in thoſe countries of the richeſt perfumes, could ſupply, muſt have been a puniſhment the moſt ſevere, and the moſt mortifying to the delicacy of theſe haughty daughters of Sion.

Ibid. A ſun-burnt ſkin—] Gaſpar Sanctius thinks the words כי תחת an interpolation, becauſe the Vulgate has omitted them. The clauſe—כי תחת יפי ſeems to me rather to be imperfect at the end. Not to mention, that כי, taken as a noun, for *aduſtio*, *burning*, is without example, and very improbable; the paſſage ends abruptly, and ſeems to want a fuller concluſion.

In agreement with which opinion of the defect of the Hebrew text in this place, the LXX, according to MSS Pachom. and I. D. II. and Marchal. which are of the beſt authority, expreſs it with the ſame evident marks of imperfection at the end of the ſentence; thus, *ταυτα σοι αντι καλλωπισμȣ*—The two latter add *σȣ*. This chaſm in the text, from the loſs probably of three or four words, ſeems therefore to be of long ſtanding.

Taking

ing כי in its uſual ſenſe, as a particle, and ſupplying לך from σοι of the LXX, it might poſſibly have been originally ſomewhat in this form:

כי תחת יפי תהיה לך רעת מראה:

> "Yea, inſtead of beauty, thou ſhalt have an ill-favoured
> "countenance."

כי תחת יפי [q. יחת] "for beauty *ſhall be deſtroyed.*" Syr. from חתת, or נחת. DR. DURELL.

"May it not be כהי, "*wrinkles* inſtead of beauty?" as from יפה is formed יפי; from מרה, מרי, &c. ſo from כהה, *to be wrinkled*, כהי." DR. JUBB.

25. thy mighty men—] For גבורתך, an Antient MS has גבורך. The true reading from LXX, Vulg. Syr. Chald. ſeems to be גבוריך.

26. —ſit on the ground. Sitting on the ground was a poſture that denoted mourning and deep diſtreſs. The prophet Jeremiah has given it the firſt place among many indications of ſorrow in the following elegant deſcription of the ſame ſtate of diſtreſs of his country:

> "The elders of the daughter of Sion ſit on the ground,
> "they are ſilent:
> "They have caſt up duſt on their heads; they have
> "girded themſelves with ſackcloth:
> "The virgins of Jeruſalem have bowed down their
> "heads to the ground." Lam. II. 8.

"We find Judea, ſays Mr. Addiſon, (On Medals, Dial. II.) on ſeveral coins of Veſpaſian and Titus, in a poſture that denotes ſorrow and captivity.—I need not mention her ſitting on the ground, becauſe we have already ſpoken of the aptneſs of ſuch a poſture to repreſent an extreme affliction. I fancy the Romans might have an eye on the cuſtoms of the Jewiſh nation, as well as thoſe of their country, in the ſeveral marks of ſorrow they have ſet on this figure. The Pſalmiſt deſcribes the Jews lamenting their captivity in the ſame penſive poſture. "By the waters of Babylon we ſat down and wept, when we remembered thee, O Sion." But what is more remarkable, we find Judea repreſented as a woman in ſorrow ſitting on the ground, in a paſſage of the Prophet, that foretels the very captivity recorded on this medal." Mr. Addiſon, I preſume, refers to this place of Iſaiah; and therefore muſt have underſtood it as foretelling the deſtruction of Jeruſalem and the Jewiſh nation by the Romans: whereas it ſeems plainly to relate, in its firſt and more immediate view at leaſt, to the deſtruction of the city by Nebuchadnezzar, and the diſſolution of the Jewiſh ſtate under the captivity at Babylon.

CHAP. IV.

1. And ſeven women—] THE diviſion of the chapters has interrupted the Prophet's diſcourſe, and broken it off almoſt in the midſt of the ſentence. "The numbers ſlain in battle ſhall be ſo great, that ſeven women ſhall be left to one man." The Prophet has deſcribed the greatneſs of this diſtreſs by images and adjuncts the moſt expreſſive and forcible. The young women, contrary to their natural modeſty, ſhall become ſuitors to the men: they will take hold of them, and uſe the moſt preſſing importunity to be married; in ſpight of the natural ſuggeſtions of jealouſy, they will be content with a ſhare only of the rights of marriage in common with ſeveral others; and that on hard conditions, renouncing the legal demands of the wife on the huſband, (ſee Exod. XXI. 10.) and begging only the name and credit of wedlock, and to be freed from

the reproach of celibacy. (See chap. LIV. 4, 5.) Like Marcia, on a different occaſion, and in other circumſtances:

> "Da tantum nomen inane
> "Connubii: liceat tumulo ſcripſiſſe, Catonis
> "Marcia." Lucan. II. 342.

Ibid. —in that day—] Theſe words are omitted in LXX. and MS.

Ibid. The Branch of JEHOVAH—] The Meſſiah of JEHOVAH, ſays the Chaldée. The Branch is an appropriated title of the Meſſiah; and the Fruit of the land means the great Perſon to ſpring from the houſe of Judah, and is only a parallel expreſſion ſignifying the ſame: or perhaps the bleſſings conſequent upon the redemption procured by him. Compare chap. XLV. 8. where the ſame great event is ſet forth in ſimilar images; and ſee the Note there.

Ibid. —the houſe of Iſrael.] A MS. has בית ישראל.

3. —written among the living.] That is, whoſe name ſtands in the inrollment or regiſter of the people; or every man living, who is a citizen of Jeruſalem. See Ezek. XIII. 9. where "they ſhall not be written in the writing of the houſe of Iſrael," is the ſame with what immediately goes before, "they ſhall not be in the aſſembly of my people." Compare Pſ. LXXXVII. 6. LXIX. 28. Exod. XXXII. 32. To number and regiſter the people was agreeable to the law of Moſes, and probably was always practiſed; being, in ſound policy, uſeful and even neceſſary. David's deſign of numbering the people was of another kind; it was to inroll them for his army. Michaelis, Moſaiſches Recht, Part III. p. 227. ſee alſo his Diſſert. de Cenſibus Hebræorum.

4. "The ſpirit of burning," means the fire of God's wrath, by which he will prove and purify his people; gathering them into his furnace, in order

to ſeparate the droſs from the ſilver, the bad from the good. The ſeverity of God's judgements, the fiery trial of his ſervants, Ezekiel, (ch. XXII. 18—22.) has ſet forth at large, after his manner, with great boldneſs of imagery and force of expreſſion. God threatens to gather them into the midſt of Jeruſalem, as into the furnace; to blow the fire upon them, and to melt them. Malachi treats the ſame event under the like images;

"But who may abide the day of his coming?
"And who ſhall ſtand when he appeareth?
"For he is like the fire of the refiner,
"And like the ſope of the fullers.
"And he ſhall ſit refining and purifying the ſilver;
"And he ſhall purify the ſons of Levi;
"That they may be JEHOVAH's miniſters,
"Preſenting unto him an offering in righteouſneſs."
III. 2, 3.

5. —the ſtation—] The Hebrew text has, *every ſtation*; but four MSS (one Antient) omit כל; very rightly, as it ſhould ſeem: for the ſtation was mount Sion itſelf, and no other. See Exod. XV. 17. And the LXX, and MS, add the ſame word כל before מקראיה, probably right: the word has only changed its place by miſtake. מקראיה, "the place where they were gathered together in their holy aſſemblies," ſays Sal. b. Melec.

Ibid. A cloud by day—]. This is a manifeſt alluſion to the pillar of a cloud and of fire, which attended the Iſraelites in their paſſage out of Egypt, and to the glory that reſted on the Tabernacle. Exod. XIII. 21. XL. 38. The prophet Zechariah applies the ſame image to the ſame purpoſe:

"And I will be unto her a wall of fire round about;
"And a glory will I be in the midſt of her." II. 5.

That

[illegible] is, the viſible preſence of God ſhall protect her. Which explains the concluſion of this verſe of Iſaiah; where the Makkaph between כל and כבוד, connecting the two words in conſtruction, which ought not to be connected, has thrown an obſcurity upon the ſentence, and miſled moſt of the tranſlators.

6. And a tabernacle—] In countries ſubject to violent tempeſts, as well as to intolerable heat, a portable tent is a neceſſary part of a traveller's baggage, for defence and ſhelter.

CHAP. V.

This chapter likewiſe ſtands ſingle and alone, unconnected with the preceding or following. The ſubject of it is nearly the ſame with that of the firſt chapter. It is a general reproof of the Jews for their wickedneſs: but it exceeds that chapter in force, in ſeverity, in variety, and elegance; and it adds a more expreſs declaration of vengeance, by the Babylonian invaſion.

1. Let me now ſing a ſong] A MS, reſpectable for its antiquity, adds the word שיר (*a ſong*) after נא: which gives ſo elegant a turn to the ſentence by the repetition of it in the next member, and by diſtinguiſhing the members ſo exactly in the ſtyle and manner of the Hebrew poetical compoſition; that I am much inclined to think it genuine.

Ibid. A ſong of loves] דודי, for דודים; *ſtatus conſtructus pro abſoluto*, as the grammarians ſay, as Micah VI. 16. Lament. III. 14, and 66. ſo Archbiſhop Secker. Or rather, in all theſe and the like caſes, a miſtake of the tranſcribers, by not obſerving a ſmall ſtroke, which in many MSS is made to ſupply the ם of the Plural, thus שירת דודים. 'דודי the ſame with שיר ידידת, Pſ. XLV. I. In this way of underſtanding it, we avoid the great impropriety of making the author of the ſong, and the perſon to whom it is addreſſed, to be the ſame.

Ibid. On a high and fruitful hill] Heb. "on a horn the ſon of oil." The expreſſion is highly deſcriptive and poetical. "He calls the land of Iſrael a horn, becauſe it is higher than all lands; as the horn is higher than the whole body: and the ſon of oil, becauſe it is ſaid to be a land flowing with milk and honey." Kimchi on the place. The parts of animals are, by an eaſy metaphor, applied to parts of the earth, both in common and poetical language. A promontory is called a cape, or head; the Turks call it a noſe. "Dorſum immane mari ſummo:" Virg. a back, or ridge of rocks.

"Hanc latus anguſtum jam ſe cogentis in arctum
"Heſperiæ tenuem producit in æquora *linguam*,
"Adriacas flexis claudit quæ *cornibus* undas."

Lucan. II. 612. of Brunduſium, i. e. Βρεντεσιον, which, in the antient language of that country, ſignifies ſtag's-head, ſays Strabo. A horn is a proper and obvious image for a mountain, or mountainous country. Solinus, cap. VIII. ſays, "Italiam, ubi longius proceſſerit, in *cornua* duo ſcindi:" that is, the high ridge of the Alps, which runs through the whole length of it, divides at laſt into two ridges, one going through Calabria, the other through the country of the Bruttii. "Cornwall is called by the "inhabitants in the Britiſh tongue *Kernaw*, as leſ-"ſening by degrees like a horn, running out into "promontories like ſo many horns. For the Bri-"tains call a horn *corn*, in the plural *kern*." Camden. "And Sammes is of opinion, that the coun-"try had this name originally from the Phenicians, "who traded hither for tin; *keren*, in their language, being a *horn*." Gibſon.

Here the preciſe idea ſeems to be that of a high mountain ſtanding by itſelf; "vertex montis, aut "pars montis ab aliis diviſa;" which ſignification, ſays I. H. Michaelis, (Bibl. Hallens. Not. in loc.) the word has in Arabic.

Judea was in general a mountainous country; whence Moſes ſometimes calls it the Mountain: "Thou ſhalt plant them in the Mountain of thine "inheritance." Exod. XV. 17. "I pray thee let "me go over, and ſee the good land, that is beyond "Jordan; that goodly Mountain, and Lebanon." Deut. III. 25. And in a political and religious view it was detached and ſeparated from all the nations round it. Whoever has conſidered the deſcriptions given of mount Tabor, (ſee Reland, Palæſtin. Eugene Roger, Terre Sainte, p. 64.) and the views of it which are to be ſeen in books of travels, (Maundrell, p. 114. Egmont and Heyman, vol. II. p. 25. Thevenot, vol. I. p. 429.) its regular conic form, riſing ſingly in a plain to a great highth, from a baſe ſmall in proportion, its beauty and fertility to the very top, will have a good idea of "a horn the ſon "of oil;" and will perhaps be induced to think, that the Prophet took his image from that mountain.

2. and he cleared it from the ſtones.] This was agreeable to the antient huſbandry: "Saxa, ſumma "parte terræ, & vites & arbores lædunt; ima parte, "refrigerant." Columell. De Arb. 3. "Saxoſum "facile eſt expedire lectione lapidum." Id. II. 2. "Lapides, qui ſuperſunt, [al. inſuper ſunt] hieme "rigent, æſtate ferveſcunt; idcirco ſatis, arbuſtis, "& vitibus nocent." Pallad. I. 6. A piece of ground thus cleared of the ſtones, Perſius, in his

hard way of metaphor, calls "Exoſſatus ager." Sat. VI. 52.

Ibid. Sorek.] Many of the antient interpreters, LXX, Aq. Theod. have retained this word as a proper name; I think, very rightly. Sorek was a valley lying between Aſcalon and Gaza, and running far up eaſtward in the tribe of Judah. Both Aſcalon and Gaza were anciently famous for wine; the former is mentioned as ſuch by Alexander Trallianus; the latter by ſeveral authors: (quoted by Reland, Palæſt. p. 589, and 986.) And it ſeems, that the upper part of the valley of Sorek, and that of Eſhcol, where the ſpies gathered the ſingle cluſter of grapes, which they were obliged to bear between two upon a ſtaff, being both near to Hebron, were in the ſame neighbourhood; and that all this part of the country abounded with rich vineyards. Compare Num. XIII. 22, 23. Jud. XVI. 3, 4. P. Nau ſuppoſes Eſhcol and Sorek to be only different names for the ſame valley. Voyage nouveau de la Terre Sainte, Liv. IV. chap. 18. So likewiſe De Liſle's poſthumous map of the Holy Land. Paris, 1763. See Bochart, Hieroz. II. col. 725. Thevenot, I. p. 406. Michaelis, (note on Jud. XVI. 4. German tranſlation,) thinks it probable, from ſome circumſtances of the hiſtory there given, that Sorek was in the tribe of Judah, not in the country of the Philiſtines.

The vine of Sorek was known to the Iſraelites, being mentioned by Moſes (Gen. XLIX. 11.) before their coming out of Egypt. Egypt was not a wine country. "Throughout this country there are no "wines." Sandys, p. 101. At leaſt in very antient times they had none. Herodotus, II. 77. ſays, it had no vines; and therefore uſed an artificial wine made of barley: that is not ſtrictly true; for the vines of Egypt are ſpoken of in Scripture, (Pſ.

[illegible] xviii. 47. cv. 33. and ſee Gen. xl. 11. by which it ſhould ſeem, that they drank only the freſh juice preſſed from the grape; which was called *οινος αμπελινος*. Herodot. ii. 37.) but they had no large vineyards; nor was the country proper for them, being little more than one large plain, annually overflowed by the Nile. The Mareotic in later times is, I think, the only celebrated Egyptian wine, which we meet with in hiſtory. The vine was formerly, as Haſſelquiſt tells us it is now, "cultivated in "Egypt for the ſake of eating the grapes, not for "wine; which is brought from Candia, &c." "They "were ſupplied with wine from Greece, and like-"wiſe from Phenicia." Herodot. iii. 6. The vine and the wine of Sorek therefore, which lay near at hand for importation into Egypt, muſt, in all probability, have been well known to the Iſraelites, when they ſojourned there. There is ſomething remarkable in the manner in which Moſes makes mention of it, which, for want of conſidering this matter, has not been attended to: it is in Jacob's Prophecy of the future proſperity of the tribe of Judah:

"Binding his fole to the vine,
"And his aſſes colt to his own Sorek;
"He waſheth his raiment in wine,
"And his cloak in the blood of grapes."

Gen. xlix. 11.

I take the liberty of rendering שרקה, for שרקו, *his* Sorek, as the Maſoretes do of pointing עירה, for עירו, *his* fole. עיר might naturally enough appear in the feminine form, but it is not at all probable that שרק ever ſhould. By naming particularly the vine of Sorek, and as the vine belonging to Judah, the prophecy intimates the very part of the country, which was to fall to the lot of that tribe. Sir John

Chardin ſays, "That at Caſbin, a city of Perſia, they turn their cattle into the vineyards, after the vintage, to brouſe on the vines. He ſpeaks alſo of vines in that country ſo large, that he could hardly compaſs the trunks of them with his arms." Voyages, tom. III. p. 12. 12mo. This ſhews, that the aſs might be ſecurely bound to the vine; and without danger of damaging the tree by brouſing on it.

Ibid. And he built a tower in the midſt of it.] Our Saviour, who has taken the general idea of one of his Parables (Matt. XXI. 33. Mark XII. 1.) from this of Iſaiah, has likewiſe inſerted this circumſtance of building a tower; which is generally explained by Commentators, as deſigned for the keeper of the vineyard to watch and defend the fruits. But for this purpoſe it was uſual to make a little temporary hut (Iſ. I. 8.) which might ſerve for the ſhort ſeaſon while the fruit was ripening, and which was removed afterwards. The tower therefore ſhould rather mean a building of a more permanent nature and uſe; the Farm, as we may call it, of the vineyard, containing all the offices and implements, and the whole apparatus, neceſſary for the culture of the vineyard, and the making of the wine. To which image in the allegory, the ſituation, the manner of building, the uſe, and the whole ſervice, of the Temple exactly anſwered. And ſo the Chaldee Paraphraſt very rightly expounds it: "Et "ſtatui eos (Iſraelitas) ut plantam vineæ ſelectæ, & "ædificavi *Sanctuarium meum* in medio illorum." So alſo Hieron. in loc. "Ædificavit quoque Turrim "in medio ejus: Templum videlicet in media civi-"tate." That they have ſtill ſuch towers, or buildings, for uſe or pleaſure, in their gardens in the Eaſt, ſee Harmer's Obſervations, II. p. 241.

Ibid. And hewed out a lake therein.] This image alſo our Saviour has preſerved in his parable. יקב, LXX render it here προλήνιον; and in four other places; ὑπολήνιον, Iſ. XVI. 10. Joel III. 13. Hagg. II. 17. Zech. XIV. 10. I think, more properly: and this latter word St. Mark uſes. It means, not the wine-preſs itſelf, or *calcatorium*, which is called גת, or פורה, but what the Romans called *lacus*, the *lake*; the large open place, or veſſel, which, by a conduit, or ſpout, received the muſt from the wine-preſs. In very hot countries it was perhaps neceſſary, or at leaſt very convenient, to have the lake under ground, or in a cave hewed out of the ſide of the rock, for coolneſs; that the heat might not cauſe too great a fermentation, and ſour the muſt. "Vini confectio inſtituitur in cella; vel intimæ domus camera quadam, a ventorum ingreſſu remota." Kempfer, of Schiras wine. Amœn. Exot. p. 376. For the hot wind, to which that country is ſubject, would injure the wine. "The wine-preſſes in Perſia, ſays Sir John Chardin, are formed by making hollow places in the ground, lined with maſon's work." Harmer's Obſervations, I. p. 392. See a print of one in Kempfer, p. 377. Nonnus deſcribes, at large, Bacchus hollowing the inſide of a rock, and hewing out a place for the wine-preſs, or rather the lake:

Και σκοπελους ελαχηνε· πεδοσκαφεος δε σιδηρου
Θηγαλεη γλωχινι μυχον κοιληνατό πετρης·
Λειηνας δε μετωπα βαθυνομενων κενεωνων
Αφρον [f. *ακρον*] *εϋσταφυλοιο τυπον ποιησατο ληνου.*

He pierc'd the rock; and with the ſharpen'd tool
Of ſteel well-temper'd ſcoop'd its inmoſt depth:
Then ſmooth'd the front, and form'd the dark receſs
In juſt dimenſion for the foaming lake."

Dionyſiac. lib XII.

Ibid. And he expected—] Jeremiah uſes the ſame image, and applies it to the ſame purpoſe, in an elegant paraphraſe of this part of Iſaiah's parable, in his flowing and plaintive manner:

> "But I planted thee a Sorek, a cion perfectly genuine:
> "How then art thou changed, and become to me the
> "degenerate ſhoots of the ſtrange vine!"
> Chap. II. 21.

Ibid. poiſonous berries] באושים, not merely uſeleſs, unprofitable grapes, ſuch as wild grapes; but grapes offenſive to the ſmell, noxious, poiſonous. By the force and intent of the allegory, to good grapes ought to be oppoſed fruit of a dangerous and pernicious quality; as in the explication of it, to judgement is oppoſed tyranny, and to righteouſneſs oppreſſion. גפן, the vine, is a common name, or genus, including ſeveral ſpecies under it; and Moſes, to diſtinguiſh the true vine, or that from which wine is made, from the reſt, calls it, Num. VI. 4. גפן היין, the wine-vine. Some of the other ſorts were of a poiſonous quality; as appears from the ſtory related among the miraculous acts of Eliſha, 2 Kings IV. 39—41: "And one went out "into the field to gather pot-herbs; and he found "a field-vine: and he gathered from it wild fruit, "his lapful; and he went, and ſhred them into the "pot of pottage: for they knew them not. And "they poured it out for the men to eat: and it came "to paſs, as they were eating of the pottage, that "they cried out, and ſaid; There is death in the "pot, O man of God! and they could not eat of it. "And he ſaid, Bring meal; (leg. קחו, nine MSS, "one Edition,) and he threw it into the pot. And "he ſaid, Pour out for the people, that they may "eat. And there was nothing hurtful in the pot."

From ſome ſuch ſorts of poiſonous fruits, of the grape-kind, Moſes has taken thoſe ſtrong and highly poetical images, with which he has ſet forth the future corruption and extreme degeneracy of the Iſraelites, in an allegory which has a near relation, both in its ſubject and imagery, to this of Iſaiah:

"Their vine is from the vine of Sodom,
"And from the fields of Gomorrah:
"Their grapes are grapes of gall;
"Their cluſters are bitter:
"Their wine is the poiſon of dragons,
"And the cruel venom of aſpics." Deut. XXXII. 32, 33.

"I am inclined to believe, (ſays Haſſelquiſt,) that "the prophet here (Iſaiah V. 2 and 4) means the "hoary nightſhade, *Solanum incanum*; becauſe it is "common in Egypt, Paleſtine, and the Eaſt; and "the Arabian name agrees well with it. The Arabs "call it *aneb el dib*, i. e. *wolf-grapes*. The prophet "could not have found a plant more oppoſite to the "vine than this; for it grows much in the vine-"yards, and is very pernicious to them; wherefore "they root it out: it likewiſe reſembles a vine by "its ſhrubby ſtalk." Travels, p. 289. See Michaelis, Queſtions aux Voyageurs Danois, N° 64.

3. —inhabitants] ישבי, in the plural number; three MSS, (two Antient;) and ſo likewiſe LXX and Vulg.

6. —the thorn ſhall ſpring up *in it.*] A MS has בשמיר; the true reading ſeems to be בו שמיר: which is confirmed by LXX, Syr. Vulg.

7. And he looked for judgement—] The Paronomaſia, or play on the words, in this place, is very remarkable; *miſpat, miſpach; zedakah, zeakah.* There are many examples of it in the other Prophets; but Iſaiah ſeems peculiarly fond of it: ſee chap. XIII. 6. XXIV. 17. XXVII. 7. XXXIII. 1. LVII. 6. LXI. 3. LXV. 11, 12. The Rabbins eſteem it a great beau-

ty: their term for it is צחות הלשון, "elegance of "language."

Ibid. —tyrranny] משפח, from שפח, ſervum fecit, Arab. Houbigant: שפחה, is ſerva, a handmaid, or female ſlave. מספח, eighteen MSS.

8. You who lay field—] Read תקריבו, in the ſecond perſon; to anſwer to the verb following; ſo Vulg.

9. To mine ear—] The ſentence in the Hebrew text ſeems to be imperfect in this place; as likewiſe in chap. XXII. 14. where the very ſame ſenſe ſeems to be required, as here: See the note there: and compare 1 Sam. IX. 15. In this place LXX ſupply the word ηκυσθη, and Syr. אשתמע, *auditus eſt* JEHOVAH in auribus meis: i. e. נגלה, as in chap. XXII. 14.

9, 10. —many houſes—] This has reference to what was ſaid in the preceding verſe: "In vain are "ye ſo intent upon joining houſe to houſe, and "field to field; your houſes ſhall be left uninha-"bited, and your fields ſhall become deſolate and "barren: ſo that a vineyard of ten acres ſhall pro-"duce but one Bath (not eight gallons) of wine, "and the huſbandman ſhall reap but a tenth part of "the ſeed which he has ſown."

11. —to follow ſtrong drink] Theodoret and Chryſoſtom on this place, both Syrians, and unexceptionable witneſſes to what belongs to their own country, inform us, that שכר, (σικερα, in the Greek of both Teſtaments, rendered by us by the general term *ſtrong drink*,) meant properly Palm-wine, or Date-wine; which was and is ſtill much in uſe in the Eaſtern Countries. Judea was famous for the abundance and excellence of its Palm-trees; and conſequently had plenty of this wine. "Fiunt (vina) & "è pomis:—primumque è palmis, quo Parthi & In-"di utuntur, & Oriens totus: maturarum modio in

"aquæ congiis tribus macerato expreſſoque." Plin. xiv. 19. "Ab his *cariotæ* [palmæ] maxime celebrantur; & cibo quidem, ſed & ſucco, uberrimæ. Ex quibus præcipua vina Orienti; iniqua capiti, unde pomo nomen." Id. xiii. 9. Καρος ſignifies *ſtupefaction*: and in Hebrew likewiſe, the wine has its name from its remarkable *inebriating* quality.

11, 12. Wo unto them who riſe early—] There is a likeneſs between this and the following paſſage of the Prophet Amos, who probably wrote before Iſaiah; if the latter is the copyer, he ſeems hardly to have equalled the elegance of the original:

"Ye that put far away the evil day,
"And affect the ſeat of violence;
"Who lie upon beds of ivory,
"And ſtretch yourſelves upon your couches;
"And eat the lambs from the flock,
"And calves from the midſt of the ſtall;
"Who chant to the ſound of the viol;
"And like David invent for yourſelves inſtruments of "muſic;
"Who quaff wine in large bowls,
"And are anointed with the choiceſt ointments:
"But are not grieved for the affliction of Joſeph."
Amos vi. 3–6.

13, 14. And their nobles—] Theſe verſes have likewiſe a reference to the two preceding. They, that indulged in feaſting and drinking, ſhall periſh with hunger and thirſt: and Hades ſhall indulge his appetite, as much as they had done, and devour them all. The image is ſtrong, and expreſſive in the higheſt degree. Habakuk uſes the ſame image with great force: the ambitious and avaricious conqueror

"Enlargeth his appetite like Hades;
"And he is like death, and will never be ſatisfied."
ii. 5.

But, in Iſaiah, Hades is introduced, to much greater advantage, in perſon; and placed before our eyes in the form of a ravenous monſter, opening wide his unmeaſurable jaws, and ſwallowing them all together.

17. —without reſtraint—] כדברם, ſecundum ductum eorum; i. e. ſuo ipſorum ductu; as their own will ſhall lead them.

Ibid. And the kids—] Heb. גרים, *ſtrangers.* The LXX read, more agreeably to the deſign of the prophet, כרים, *αρνες*, *the lambs:* גדים, *the kids*, DR. DURELL; nearer to the preſent reading: and ſo Archbiſhop Secker. The meaning is, their luxurious habitations ſhall be ſo intirely deſtroyed, as to become a paſture for flocks.

18 —as a long cable] The LXX, Aquila, Sym. and Theod. for בחבלי read כחבלי, *ὡς σχοινιῳ*, or *σχοινιοις*: and the LXX, inſtead of שוא, read ſome other word ſignifying *long*; *ὡς σχοινιῳ μακρῳ*: and ſo likewiſe the Syriac, אריכא. Houbigant conjectures, that the word, which the LXX had in their copies, was שרוע, which is uſed. Lev. XXI. 18. XXII. 23, for ſomething in an animal body ſuperfluous, lengthened beyond its natural meaſure. And he explains it of ſin added to ſin, and one ſin drawing on another, till the whole comes to an enormous length and magnitude; compared to the work of a ropemaker, ſtill increaſing and lengthening his rope, with the continued addition of new materials. "Eos "Propheta ſimiles facit homini reſtiario, qui funem "torquet, cannabe addita & contorta, eadem iterans, "donec funem in longum duxerit, neque cum liceat "protrahi longius." "An evil inclination (ſays "Kimchi on the place, from the antient Rabbins) "is at the beginning like a fine hair-ſtring, but at "the finiſhing like a thick cart-rope." By a long progreſſion in iniquity, and a continued accumula-

tion of ſin, men arrive at length to the higheſt degree of wickedneſs; bidding open defiance to God, and ſcoffing at his threatened judgements, as it is finely expreſſed in the next verſe. The Chaldee paraphraſt explains it in the ſame manner, of wickedneſs increaſing from ſmall beginnings, till it arrives to a great magnitude.

23. —the righteous] צדיק, ſingular, LXX, Vulg. and two Editions.

24. —the tongue of fire] “ The flame, becauſe “ it is in the ſhape of a tongue; and ſo it is called “ metaphorically.” Sal. b. Melec. The metaphor is ſo exceedingly obvious, as well as beautiful, that one may wonder, that it has not been more frequently uſed. Virgil very elegantly intimates, rather than expreſſes, the image: Æn. II. 682.

“ Ecce levis ſummo de vertice viſus Iuli
“ Fundere lumen apex; tractuque innoxia molli
“ *Lambere* flamma comas, & circum tempora *paſci.*”

And more boldly of Ætna darting out flames from its top; Æn. III. 574.

“ Attollitque globos flammarum, & ſidera *lambit.*”

The diſparted tongues, as it were, of fire, (Acts II. 3.) which appeared at the deſcent of the Holy Spirit on the Apoſtles, give the ſame idea; that is, of flames ſhooting diverſely into pyramidal forms, or points, like tongues. It may be further obſerved, that the prophet in this place has given the metaphor its full force, in applying it to the action of fire in eating up and devouring whatever comes in its way, like a ravenous animal, whoſe tongue is principally employed in taking in his food or prey; which image Moſes has ſtrongly exhibited in an expreſſive compariſon: “ And Moab ſaid to the elders of Mi- “ dian, Now ſhall this collection of people lick up

“ all that are round about us, as the ox licketh up “ the graſs of the field.” Numb. XXII. 4. See alſo 1 Kings XVIII. 38.

25. —and the mountains trembled—] Probably referring to the great earthquakes in the days of Uzziah king of Judah, in, or not long before, the time of the Prophet himſelf; recorded as a remarkable era in the Title of the Prophecies of Amos, chap. I. 1. and by Zechariah, chap. XIV. 5.

26. —he will hiſt—] “ The metaphor is taken “ from the practice of thoſe that keep bees; who “ draw them out of their hives into the fields, and “ lead them back again, *συρισμασι*, by a hiſs, or a “ whiſtle.” Cyril, on the place; and to the ſame purpoſe, Theodoret, ibid. In chap. VII. 18. the metaphor is more apparent, by being carried further; where the hoſtile armies are expreſſed by the Fly and the Bee:

“ JEHOVAH ſhall hiſt the fly,
“ That is in the utmoſt parts of Egypt;
“ And the bee, that is in the land of Aſſyria.”

On which place ſee Deut. I. 44. Pſ. CXVIII. 12. and God calls the locuſts his great army, Joel II. 25. Exod. XXIII. 28. See Huet. Quæſt. Alnet. II. 12.

Ibid. —with ſpeed—] This refers to the 19th verſe. As the ſcoffers had challenged God to make ſpeed and to haſten his work of vengeance; ſo now God aſſures them, that with ſpeed and ſwiftly it ſhall come.

27. Nor ſhall the girdle—] The Eaſtern people, wearing long and looſe garments, were unfit for action, or buſineſs of any kind, without girding their cloaths about them: when their buſineſs was finiſhed, they took off their girdles. A girdle therefore denotes ſtrength and activity; and to unlooſe the girdle is to deprive of ſtrength, to render unfit

for action. God promiſes to unloose the loins of kings before Cyrus: chap. XLV. 1. The girdle is ſo eſſential a part of a ſoldier's accoutrement, being the laſt that he puts on to make himſelf ready for action, that *to be girded*, ζωννυσθαι, with the Greeks, means to be compleatly armed, and ready for battle:

> Ατρειδης δ' εβοησεν, ιδε ζωννυσθαι ανωγεν
> Αργειους. Il. XI. 15.

Το δε ενδυναι τα ὅπλα εκαλουν οἱ παλαιοι ζωννυσθαι. Pauſan. Bœot. It is uſed in the ſame manner by the Hebrews: "Let not him, that girdeth himſelf, boaſt, "as he that unlooſeth his girdle." 1 Kings XX. 11. that is, "triumph not, before the war is finiſhed."

28. The hoofs of their horſes ſhall be counted as adamant.] The ſhoeing of horſes with iron plates nailed to the hoof is quite a modern practice, and unknown to the antients; as appears from the ſilence of the Greek and Roman writers, eſpecially thoſe that treat of horſe-medicine; who could not have paſſed over a matter ſo obvious, and of ſuch importance, that now the whole ſcience takes its name from it, being called by us Ferriery. The horſe-ſhoes of leather and iron, which are mentioned, the ſilver and the gold ſhoes, with which Nero and Poppea ſhod their mules, uſed occaſionally to preſerve the hoofs of delicate cattle, or for vanity, were of a very different kind; they incloſed the whole hoof, as in a caſe, or as a ſhoe does a man's foot, and were bound or tied on. For this reaſon the ſtrength, firmneſs, and ſolidity of a horſe's hoof was of much greater importance with them, than with us; and was eſteemed one of the firſt praiſes of a fine horſe. Xenophon ſays, that a good horſe's hoof is hard, hollow, and ſounds upon the ground like a cymbal. Hence the χαλκόποδες ἵπποι of Homer: and Virgil's "ſolido graviter ſonat ungula cornu." And Xeno-

phon gives directions for hardening the horſe's hoofs, by making the pavement, on which he ſtands in the ſtable, with round-headed ſtones. For want of this artificial defence to the foot, which our horſes have, Amos, VI. 12. ſpeaks of it as a thing as much impracticable to make horſes run upon a hard rock, as to plough up the ſame rock with oxen:

"Shall horſes run upon a rock?
"Shall one plough it up with oxen?"

Theſe circumſtances muſt be taken into conſideration, in order to give us a full notion of the propriety and force of the image, by which the Prophet ſets forth the ſtrength and excellence of the Babyloniſh cavalry; which made a great part of the ſtrength of the Aſſyrian army. Xenoph. Cyrop. lib. II.

27, 28. None among them—] Kimchi has well illuſtrated this continued exaggeration, or hyperbole, as he rightly calls it, to the following effect: "Through the greatneſs of their courage, they ſhall "not be fatigued with their march; nor ſhall they "ſtumble, though they march with the utmoſt "ſpeed: they ſhall not ſlumber by day, nor ſleep "by night; neither ſhall they ungird their armour, "or put off their ſandals, to take their reſt: their "arms ſhall be always in readineſs, their arrows "ſharpened, and their bows bent: the hoofs of "their horſes are hard as a rock; they ſhall not fail, "or need to be ſhod with iron: the wheels of their "carriages ſhall move as rapidly as a whirlwind."

30. And theſe ſhall look to the heaven upward, and down to the earth.] ונבט לארץ. *και εμβλεψονται εις την γην.* So the LXX, according to Vat. and Alex. Copies; but the Compl. and Ald. Editions have it more fully thus: *και εμβλεψονται εις τον ȣρανον ανω, και κατω*:—and the Arabic, from the LXX, as

if it had ſtood thus: *και εμβλεψονται εις τον ȣρανον, και εις την γην κατω*: both of which are plainly defective; the words *εις την γην* being wanted in the former, and the word *ανω* in the latter. But an antient Coptic Verſion from the LXX, ſuppoſed to be of the 2d century, ſome fragments of which are preſerved in the library of St. Germain des Prez at Paris, completes the ſentence; for, according to this Verſion, it ſtood thus in LXX, *και εμβλεψονται εις τον ȣρανον ανω, και εις την γην κατω*; and ſo it ſtands in LXX, MSS. Pachom. and I D. II. according to which they muſt have read in their Hebrew text in this manner: ונבט לשמים למעלה ולארץ למטה. This is probably the true reading; with which I have made the tranſlation agree. Compare chap. VIII. 22. where the ſame ſenſe is expreſſed in regard to both particulars, which are here equally and highly proper, the looking upwards, as well as down to the earth; but the form of expreſſion is varied. I believe the Hebrew text in that place to be right, though not ſo full as I ſuppoſe it was originally here; and that of the LXX there to be redundant, being as full as the Coptic verſion, and MSS Pachom, and I D. II. repreſent it in this place, from which I ſuppoſe it has been interpolated.

Ibid. the gloomy vapour] Syr. and Vulg. ſeem to have read בערפלה. But Jarchi explains the preſent reading as ſignifying darkneſs; and ſo poſſibly Syr. and Vulg. may have underſtood it in the ſame manner.

CHAP. VI.

As this viſion ſeems to contain a ſolemn deſignation of Iſaiah to the prophetical office, it is by moſt interpreters thought to be the firſt in order of his prophecies. But this perhaps may not be ſo: for Iſaiah is ſaid, in the general title of his prophecies, to have propheſied in the time of Uzziah; whoſe acts firſt and laſt he wrote, 2 Chron. XXVI. 22. which was uſually done by a contemporary Prophet: and the phraſe, in the year when Uzziah died, probably means after the death of Uzziah; as the ſame phraſe, chap. XIV. 28. means after the death of Ahaz. Not that Iſaiah's prophecies are placed in exact order of time: chapters II. III. IV. V. ſeem by internal marks to be antecedent to chap. I: they ſuit the time of Uzziah, or the former part of Jotham's reign; whereas chap. I. can hardly be earlier than the laſt years of Jotham. See note on ch. I. 7. and II. 1. This might be a new deſignation, to introduce more ſolemnly a general declaration of the whole courſe of God's diſpenſations in regard to his people, and the fates of the nation; which are even now ſtill depending, and will not be fully accompliſhed till the final reſtoration of Iſrael.

In this viſion the ideas are taken in general from Royal Majeſty, as diſplayed by the Monarchs of the Eaſt: for the Prophet could not repreſent the ineffable preſence of God by any other than ſenſible and earthly images. The particular ſcenery of it is taken from the Temple. God is repreſented as ſeated on his throne above the Ark in the moſt holy place, where the glory appeared above the Cherubim, ſurrounded by his attendant miniſters. This is called by God himſelf, "The place of his throne, and the "place of the ſoles of his feet." Ezek. XLIII. 7. "A glorious throne, exalted of old, is the place of "our ſanctuary;" ſaith the Prophet Jeremiah, ch. XVII. 12. The very poſture of ſitting is a mark of ſtate and ſolemnity: "Sed & ipſum verbum *ſedere* "regni ſignificat poteſtatem;" ſaith Jerom, Comment. in Epheſ. I. 20. See note on chap. LII. 2. St. John, who has taken many ſublime images from the Prophets of the Old Teſtament, and in particular from Iſaiah, hath exhibited the ſame ſcenery, drawn out into a greater number of particulars, Rev. chap. IV.

The veil, ſeparating the moſt holy place from the holy, or outermoſt part of the Temple, is here ſuppoſed to be taken away; for the Prophet, to whom the whole is exhibited, is manifeſtly placed by the altar of burnt offering, at the entrance of the Temple, (compare Ezek. XLIII. 5, 6.) which was filled with the train of the robe, the ſpreading and overflowing of the Divine Glory. The Lord upon the throne, according to St. John, XII. 41. was Chriſt; and the viſion related to his future kingdom; when the veil of ſeparation was to be removed, and the whole earth was to be filled with the glory of God, revealed to mankind: which is likewiſe implied in the hymn of the Seraphim; the deſign of which is, ſaith Jerom on the place, "ut myſterium Trinitatis "in una Divinitate demonſtrent; & nequaquam "templum Judaicum, ſicut prius, ſed omnem ter"ram illius gloria plenam eſſe teſtentur." It relates indeed primarily to the Prophet's own time, and the obduration of the Jews of that age, and their puniſhment by the Babyloniſh captivity; but extends in its full latitude to the age of Meſſiah, and the blindneſs of the Jews to the goſpel; (ſee Matt. XIII. 14. John XII. 40. Acts XXVIII. 26. Rom. XI. 8.) the deſolation of their country by the Romans, and their being rejected by God: that nevertheleſs a holy ſeed, a remnant, ſhould be preſerved, and that the nation ſhould ſprout out and flouriſh again from the old ſtock.

In the 1ſt verſe, fifty-one MSS, and one Edition; in the 8th verſe, forty-four MSS, and one Edition; and in the 11th verſe, thirty-three MSS, and one Edition, for אדני, "the Lord," read יהוה, "JE-"HOVAH;" which is probably the true reading; (compare verſe 6th:) as in many other places, in which the ſuperſtition of the Jews has ſubſtituted אדני for יהוה.

2. he covereth his feet.] By the *feet* the Hebrews mean all the lower parts of the body. But the people of the Eaſt generally wearing long robes reaching to the ground, and covering the lower parts of the body down to the feet, it may hence have been thought want of reſpect and decency to appear in public, and on ſolemn occaſions, with even the feet themſelves uncovered. Kempfer, ſpeaking of the king of Perſia giving audience, ſays; "Rex in me-"dio ſupremi atrii cruribus more patrio inflexis ſe-"debat: corpus tunica inveſtiebat flava, ad ſuras "cum ſtaret protenſa; diſcumbentis vero *pedes diſ-"calceatos pro urbanitate patria operiens.*" Amœn. Exot. p. 227. Sir John Chardin's MS note on this place of Iſaiah is as follows: "Grande marque de "reſpect en Orient de ſe cacher les pieds, quand on "eſt aſſis, & de baiſſer le viſage. Quand le Sove-"rain ſe monſtre en Chine & à Japon, chacun ſe "jette le viſage contre terre, & il n'eſt pas permis "de regarder le Roi."

3. Holy, holy, holy—] This hymn, performed by the Seraphim, divided into two choirs, the one ſinging reſponſively to the other; which Gregory Nazian. Carm. 18. very elegantly calls Συμφωνον,

αντιφωνον, ἀγγελων στασιν, is formed upon the practice of alternate ſinging, which prevailed in the Jewiſh church from the time of Moſes, whoſe Ode at the Red Sea was thus performed, (ſee Exod. xv. 20, 21.) to that of Ezra, under whom the Prieſts and Levites ſung alternately,

> " O praiſe JEHOVAH, for he is gracious;
> " For his mercy endureth for ever."

Ezra III. 11. See De S. Poeſ. Hebr. Præl. XIX. at the beginning.

5. I am ſtruck dumb.] נדמתי, twenty-eight MSS (five Antient) and three Editions. I underſtand it as from דום, or דמם, ſilere; and ſo it is rendered by Syr. Vulg. Sym. and by ſome of the Jewiſh interpreters, apud Sal. b. Melec. The rendering of the Syriac is, תויר אני, ſtupens, attonitus ſum. He immediately gives the reaſon, why he was ſtruck dumb; becauſe he was a man of polluted lips, and was unworthy either to join the Seraphim in ſinging praiſes to God, or to be the meſſenger of God to his people. Compare Exod. IV. 10. VI. 12. Jer. I, 6.

6. from off the altar.] That is, from the altar of burnt-offerings, before the door of the Temple; on which the fire that came down at firſt from heaven, Lev. IX. 24. 2 Chron. VII. 1. was perpetually kept burning; it was never to be extinguiſhed: Lev. VI. 12, 13.

9. Thirteen MSS have ראה, in the regular form.

10. Make groſs—] The Prophet ſpeaks of the event, the fact as it would actually happen; not of God's purpoſe, and act by his miniſtry. The Prophets are in other places ſaid to perform the thing, which they only foretell:

> " Lo! I have given thee a charge this day,
> " Over the nations, and over the kingdoms;

"To pluck up, and to pull down;
"To deſtroy, and to demoliſh;
"To build, and to plant." Jer. I. 10.

And Ezekiel ſays, "when I came to deſtroy the "city;" that is, as it is rendered in the margin of our verſion, "when I came to propheſy, that the "city ſhould be deſtroyed." Chap. XLIII. 3. To hear, and not underſtand; to ſee, and not perceive; is a common ſaying in many languages. Demoſthenes uſes it, and expreſſly calls it a proverb: *ὡςε το της παροιμιας ὁρωντας μη ὁραν, και ακȣοντας μη ακȣειν.* Contra Ariſtogit. I. ſub fin. The Prophet, by the bold figure in the ſentiment above-mentioned, and the elegant form and conſtruction of the ſentence, has raiſed it from a common proverb into a beautiful *Maſhal*, and given it the ſublime air of poetry.

Ibid. —cloſe up] השע: this word Sal. b. Melec explains to this ſenſe, in which it is hardly uſed elſewhere; on the authority of Onkelos. He ſays, it means cloſing up the eyes, ſo that one cannot ſee; that the root is שוע, by which word the Targum has rendered the word טח, Lev. XIV. 42. וטח את בית, "and ſhall plaſter the houſe." And the word טח is uſed in the ſame, Iſaiah XLIV. 18. So that it ſignifies to cloſe up the eyes by ſome matter ſpread upon the lids. Mr. Harmer very ingeniouſly applies to this paſſage a practice of ſealing up the eyes as a ceremony, or as a kind of puniſhment, uſed in the Eaſt, from which the image may poſſibly be taken. Obſervations II. 278.

Ibid. —with their hearts.] ובלבבו, fifteen MSS, and two Editions.

Ibid. —and I ſhould heal.] וארפא, LXX, Vulg. So likewiſe Matt. XIII. 14. John XII. 40. Acts XXVIII. 27.

11. —be left.] For תשאה, LXX. and Vulg. read תשאר.

13. —a tenth part] This paſſage, though ſomewhat obſcure, and variouſly explained by various interpreters, yet, I think, has been made ſo clear by the accompliſhment of the prophecy, that there remains little room to doubt of the ſenſe of it. When Nebuchadnezzar had carried away the greater and better part of the people into captivity, there was yet a tenth remaining in the land, the poorer ſort, left to be vine-dreſſers and huſbandmen, under Gedaliah, 2 Kings XXV. 12, 22. and the diſperſed Jews gathered themſelves together, and returned to him, Jer. XL. 12: yet even theſe, fleeing into Egypt after the death of Gedaliah, contrary to the warning of God given by the Prophet Jeremiah, miſerably periſhed there. Again, in the ſubſequent and more remarkable completion of the Prophecy in the deſtruction of Jeruſalem and the diſſolution of the commonwealth by the Romans, when the Jews, after the loſs of above a million of men, had increaſed from the ſcanty reſidue that was left of them, and had become very numerous again in their country; Hadrian, provoked by their rebellious behaviour, ſlew above half a million more of them, and a ſecond time almoſt extirpated the nation. Yet after theſe ſignal and almoſt univerſal deſtructions of that nation, and after ſo many other repeated exterminations and maſſacres of them, in different times and on various occaſions ſince, we yet ſee, with aſtoniſhment, that the ſtock ſtill remains, from which God, according to his promiſe frequently given by his Prophets, will cauſe his people to ſhoot forth again, and to flouriſh.

For בם, above ſeventy MSS (eleven Antient) read בה; and ſo LXX.

CHAP. VII.

The confederacy of Retſin king of Syria, and Pekah king of Iſrael, againſt the kingdom of Judah, was formed in the time of Jotham; and perhaps the effects of it were felt in the latter part of his reign: ſee 2 Kings xv. 37. and Note on chap. I. 7—9. However, in the very beginning of the reign of Ahaz, they jointly invaded Judah with a powerful army, and threatened to deſtroy, or to dethrone, the Houſe of David. The king and royal family being in the utmoſt conſternation on receiving advices of their deſigns, Iſaiah is ſent to them to ſupport and comfort them in their preſent diſtreſs, by aſſuring them, that God would make good his promiſes to David and his Houſe. This makes the ſubject of this, and the following, and the beginning of the ninth, chapters; in which there are many and great difficulties.

Chapter VII. begins with an hiſtorical account of the occaſion of this Prophecy: and then follows, v. 4—16, a prediction of the ill ſucceſs of the deſigns of the Iſraelites and Syrians againſt Judah: and, from thence to the end of the chapter, a denunciation of the calamities to be brought upon the king and people of Judah by the Aſſyrians, whom they had now hired to aſſiſt them. Chapter VIII. has a pretty cloſe connection with the foregoing: it contains a confirmation of the Prophecy before given of the approaching deſtruction of the kingdoms of Iſrael and Syria by the Aſſyrians; of the denunciation of the invaſion of Judah by the ſame Aſſyrians: v. 9, 10, give a repeated general aſſurance, that all the deſigns of the enemies of God's people ſhall be in the end diſappointed, and brought to nought; v. 11, &c. admonitions and threatnings, (I do not attempt a more particular explanation of this very difficult part,) concluding with an illuſtrious prophecy (chap. IX. 1—6) of the manifeſtation of Meſſiah; the tranſcendent dignity of his character; and the univerſality and eternal duration of his kingdom.

4. The Syriac omits וארם; Vulg. reads מלך ארם: one or the other ſeems to be the true reading. I prefer the former: or inſtead of וארם ובן, read ופקח בן, MS.

8, 9. Though the head of Syria be Damaſcus,
And the head of Damaſcus, Retſin;
Yet within threeſcore and five years,
Ephraim ſhall be broken, that he be no more a people:
And the head of Ephraim be Samaria;
And the head of Samaria, Remaliah's ſon.]

"Here are ſix lines, or three diſtichs, the order of which ſeems to have been diſturbed by a tranſpoſition, occaſioned by three of the lines beginning with the ſame word וראש; which three lines ought not to have been ſeparated by any other line intervening; but a copyiſt, having written the firſt of them, and caſting his eye on the third, might eaſily proceed to write after the firſt line beginning with וראש that which ought to have followed the third line beginning with וראש. Then, finding his miſtake, to preſerve the beauty of his copy, added at the end of the diſtich, which ſhould have been in the middle; making that the ſecond diſtich, which ought to have been the third. For the order as it now ſtands is prepoſterous; the deſtruction of Ephraim is denounced, and then their grandeur is ſet forth: whereas naturally the repreſentation of the grandeur of Ephraim ſhould precede that of their deſtruction. And the deſtruction of Ephraim has no coherence with the grandeur of Syria, ſimply as ſuch, which it now follows; but it naturally and properly follows the grandeur of Ephraim, joined to that of Syria their ally."

"The arrangement then of the whole ſentence ſeems originally to have been thus:

Though the head of Syria be Damaſcus;
And the head of Damaſcus, Retſin;
And the head of Ephraim be Samaria;
And the head of Samaria, Remaliah's ſon;
Yet within threeſcore and five years,
Ephraim ſhall be broken, that he be no more a people."

DR. JUBB.

8. —threeſcore and five years] It was ſixty-five years from the beginning of the reign of Ahaz, when this prophecy was delivered, to the total depopulation of the kingdom of Iſrael by Eſarhaddon, who carried away the remains of the ten tribes, which had been left by Tiglath Pileſer, and Shalmaneſer, and who planted the country with new inhabitants. That the country was not wholly ſtripped of its inhabitants by Shalmaneſer, appears from many paſſages of the hiſtory of Joſiah; where Iſraelites are mentioned as ſtill remaining there, 2 Chron. XXXIV. 6, 7, 33. and XXXV. 18. 2 Kings XXIII. 19, 20. This ſeems to be the beſt explanation of the chronological difficulty in this place, which has much embarraſſed the commentators: ſee Uſſerii Annal. V. T. ad an. 3327. and Sir I. Newton, Chronol. p. 283.

"That the laſt deportation of Iſrael by Eſarhaddon was in the ſixty-fifth year after the ſecond of Ahaz, is probable, for the following reaſons: The Jews in Seder Olam Rabba, and the Talmudiſts, in D. Kimchi on Ezek. IV. ſay, that Manaſſeh king of Judah was carried to Babylon by the king of Aſſyria's captains, 2 Chron. XXXIII. 11. in the twenty-ſecond year of his reign; that is, before Chriſt 676, according to Dr. Blair's Tables. And they are probably right in this. It could not be much earlier; as the king of Aſſyria was not king of Babylon till 680, ibid. As Eſarhaddon was then in the neighbourhood of Samaria, it is highly probable, that he did then carry away the laſt remains of Iſrael; and brought thoſe ſtrangers thither, who mention him as their founder, Ezra IV. 2. But this year is juſt the ſixty-fifth year from the ſecond of Ahaz, which was 740 before Chriſt. Now the carrying away of the laſt remains of Iſrael, (who, till then, though their kingdom was deſtroyed forty-five years before, and though ſmall in number, yet might keep up ſome form of being a people, by living according to their own laws,) intirely put an end to the people of Iſrael, as a people ſeparate from all others: for from this time they never returned to their own country in a body, but were confounded with the people of Judah in the Captivity, and the whole people, the ten tribes included, were called Jews." DR. JUBB.

9. If ye believe not—] "This clauſe is very much illuſtrated, by conſidering the Captivity of Manaſſeh as happening at the ſame time with this predicted final ruin of Ephraim as a people. The near connexion of the two facts makes the prediction of the one naturally to cohere with the prediction of the other. And the words are well ſuited to this event in the hiſtory of the people of Judah. "If "ye believe not, ye ſhall not be eſtabliſhed:" that is, unleſs ye believe this prophecy of the deſtruction of Iſrael, ye Jews alſo, as well as the people of Iſrael, ſhall not remain eſtabliſhed as a kingdom and people; ye alſo ſhall be viſited with puniſhment at the ſame time. As our Saviour told the Jews in his time, "unleſs ye repent, ye ſhall all likewiſe periſh;" intimating their deſtruction by the Romans;

to which alſo, as well as to the Captivity of Manaſſeh, and to the Babyloniſh Captivity, the views of the Prophet might here extend. The cloſe connexion of this threat to the Jews, with the prophecy of the deſtruction of Iſrael, is another ſtrong proof, that the order of the preceding lines above propoſed is right." DR. JUBB.

Ibid. If ye believe not in me—] The exhortation of Jehoſhaphat to his people, when God had promiſed to them, by the Prophet Jahaziel, victory over the Moabites and Ammonites, is very like this both in ſenſe and expreſſion, and ſeems to be delivered in verſe:

> "Hear me, O Judah; and ye inhabitants of Jeruſa-
> "lem!
> "Believe in JEHOVAH your God, and ye ſhall be eſta-
> "bliſhed:
> "Believe his Prophets, and ye ſhall proſper."
> 2 Chron. xx. 20.

Where both the ſenſe and conſtruction render very probable a conjecture of Archbiſhop Secker on this place; that inſtead of כי we ſhould read בי. "If ye "will not believe *in me*, ye ſhall not be eſtabliſhed." So likewiſe Dr. Durell. The Chaldee has, "If ye "will not believe in the words of the Prophet:" which ſeems to be a paraphraſe of the reading here propoſed. In favour of which it may be further obſerved, that in one MS כי is upon a raſure; and another for the laſt לא reads ולא, which would properly follow בי; but could not follow כי.

11. Go deep to the grave—] So Aquila, Sym. Theodot. Vulg.

14. JEHOVAH] For אדני, twenty-five MSS (nine Antient) read יהוה. And ſo v. 20. eighteen MSS.

14—16. When he ſhall know—] "Though ſo much has been written on this important paſſage, there is an obſcurity and inconſequence which ſtill attends it, in the general run of all the interpretations given to it by the moſt learned. And this obſcure incoherence is given to it by the falſe rendering of a Hebrew particle, viz. ל in לדעתו. This has been generally rendered, either "that he may know," or "till he know." It is capable of either verſion, without doubt. But either of theſe verſions makes v. 15. incoherent and inconſiſtent with v. 16. For v. 16. plainly means to give a reaſon for the aſſertion in v. 15; becauſe it is ſubjoined to it by the particle כי, *for*. But it is no reaſon why a child ſhould eat butter and honey *till* he was at an age to diſtinguiſh, that *before* that time the land of his nativity ſhould be free from its enemies. This latter ſuppoſition indeed implies what is inconſiſtent with the preceding aſſertion. For it implies, that in part of that time of the infancy ſpoken of the land ſhould not be free from enemies, and conſequently theſe ſpecies of delicate food could not be attainable, as they are in times of peace. The other verſion, "that he may know," has no meaning at all: for what ſenſe is there in aſſerting, that a child ſhall eat butter and honey, *that* he may know to refuſe evil and chooſe good? is there any ſuch effect in this food? Surely no. Beſides, the child is thus repreſented to eat thoſe things, which only a ſtate of peace produces, during its whole infancy, inconſiſtently with v. 16. which promiſes a relief from enemies only before the *end* of this infancy; implying plainly, that part of it would be paſſed in diſtreſsful times of war and ſiege; which was the ſtate of things, when the prophecy was delivered."

"But all theſe objections are cut off, and a clear coherent ſenſe is given to this paſſage by giving another ſenſe to the particle ל; which never occurred to me, till I ſaw it in Harmer's Obſervat. vol. 1. p. 299.

See how coherent the words of the Prophet run, with how natural a connexion one clauſe follows another, by properly rendering this one particle. “Behold this Virgin ſhall conceive, and bear a Son, and thou ſhalt call his name Immanuel: butter and honey ſhall he eat, *when* he ſhall know to refuſe evil, and chooſe good. For, before this child ſhall know to refuſe evil, and chooſe good, the land ſhall be deſolate, by whoſe two kings thou art diſtreſſed.” Thus v. 16. ſubjoins a plain reaſon why the child ſhould eat butter and honey, the food of plentiful times, *when* he came to a diſtinguiſhing age; viz. becauſe before that time the country of the two kings, who now diſtreſſed Judea, ſhould be deſolated; and ſo Judea ſhould recover that plenty which attends peace. That this rendering, which gives perſpicuity and rational connexion to the paſſage, is according to the uſe of the Hebrew particle is certain. Thus, לפנות בקר, ‘*at* the appearing of morning, or, *when* morning appeared;’ Exod. xiv. 27. לעת האכל, ‘*at* meal-time, or, *when* it was time to eat.’ Ruth ii. 14. In the ſame manner, לדעתו, “*at* his knowing, that is, *when* he knows.”

“Harmer (ibid.) has clearly ſhewn, that theſe articles of food are delicacies in the eaſt; and as ſuch denote a ſtate of plenty. See alſo Joſh. v. 6. They therefore naturally expreſs the plenty of the country, as a mark of peace reſtored to it. Indeed, ver. 22. it expreſſes a plenty ariſing from the thinneſs of the people: but that it ſignifies, v. 15. a plenty ariſing from deliverance from war then preſent, is evident. Becauſe otherwiſe there is no expreſſion of this deliverance. And that a deliverance was intended to be here expreſſed is plain, from calling the child, which ſhould be born, Immanuel, God with us. It is plain alſo, becauſe it is before given to the Prophet in charge to make a declaration of the deliverance, v. 3—7; and it is there made; and this Prophecy muſt undoubtedly be conformable to that in this matter." DR. JUBB.

The circumſtance of the child's eating butter and honey is explained by Jarchi, as denoting a ſtate of plenty: "Butyrum & mel comedet infans iſte, quo-"niam terra noſtra plena erit omnis boni." Comment. in locum. The infant Jupiter, ſays Callimachus, was tenderly nurſed with goat's milk and honey. Hymn. in Jov. 48. Homer, of the orphan daughters of Pandareus;

> "κομισσε δε δι' Αφροδιτη
> "Τυρῳ, και μελιτι γλυκερῳ, και ἡδει οινῳ."
>
> Odyſſ. xx. 68.

> "Venus in tender delicacy rears
> "With honey, milk, and wine their infant years."
>
> Pope

Τρυφης εϛιν ενδειξις· "This is a deſcription of delicate "food;" ſays Euſtathius on the place.

Agreeably to the obſervations, communicated by the learned perſon above-mentioned, which perfectly well explain the hiſtorical ſenſe of this much-diſputed paſſage, not excluding a higher ſecondary ſenſe, the obvious and literal meaning of the prophecy is this: 'that within the time that a young 'woman, now a virgin, ſhould conceive and bring 'forth a child, and that child ſhould arrive at ſuch 'an age as to diſtinguiſh between good and evil, 'that is, within a few years, (compare ch. VIII. 4.) 'the enemies of Judah ſhould be deſtroyed.' But the prophecy is introduced in ſo ſolemn a manner; the ſign is ſo marked, as a ſign ſelected and given by God himſelf, after Ahaz had rejected the offer of any ſign of his own chooſing out of the whole compaſs of nature; the terms of the prophecy are ſo peculiar, and the Name of the child ſo expreſſive, containing in them much more than the circumſtances of the birth of a common child required, or even admitted; that we may eaſily ſuppoſe, that, in minds prepared by the general expectation of a great Deliverer to ſpring from the houſe of David, they raiſed hopes far beyond what the preſent occaſion ſuggeſted; eſpecially when it was found, that in the ſubſequent prophecy, delivered immediately afterward, this child, called Immanuel, is treated as the Lord and Prince of the land of Judah, Who could this be, other than the Heir of the throne of David? under which character a great and even a Divine Perſon had been promiſed. No one of that age anſwered to this character, except Hezekiah; but he was certainly born nine or ten years before the delivery of this prophecy. That this was ſo underſtood at that time, is collected, I think, with great probability, from a paſſage of Micah, a Prophet contemporary with Iſaiah, but who began to propheſy after him; and who, as I have already obſerved, imitated him, and ſometimes uſed his expreſſions. Micah, having delivered that remarkable prophecy, which determines the place of the birth of Meſſiah, "the Ruler of God's people, "whoſe goings forth have been of old, from ever-"laſting;" that it ſhould be Bethlehem Ephrata; adds immediately, that nevertheleſs, in the mean time, God would deliver his people into the hands of their enemies; "he will give them up, till ſhe, "who is to bear a child, ſhall bring forth." Mic. v. 3. This obviouſly and plainly refers to ſome known prophecy concerning a woman to bring forth a child; and ſeems much more properly applicable to this paſſage of Iſaiah, than to any others of the ſame Prophet, to which ſome interpreters have applied it. St. Matthew therefore in applying this prophecy to the birth of Chriſt, does it not merely in the way of accommodating the words of the Prophet to a ſuitable caſe not in the Prophet's view; but takes it in its ſtricteſt, cleareſt, and moſt important ſenſe, and applies it according to the original deſign and principal intention of the Prophet.

17. *But* JEHOVAH will bring] Houbigant reads ויביא, from LXX; ἀλλα επαξει ὁ Θεὸς: to mark the tranſition to a new ſubject.

Ibid. Even the king of Aſſyria—] Houbigant ſuppoſes theſe words to have been a marginal gloſs, brought into the text by miſtake: and ſo likewiſe Archbp. Secker. Beſides their having no force or effect here, they do not join well in conſtruction with the words preceding: as may be ſeen by the ſtrange manner in which the antient interpreters have taken them; and they very inelegantly foreſtall the mention of the king of Aſſyria, which comes in with great propriety in the 20th verſe. I have therefore taken the liberty of omitting them in the tranſlation.

18. —hiſt the fly] See Note on ch. v. 26.

Ibid. Egypt and Aſſyria] Senacherib, Eſarhaddon, Pharao Necho, and Nebuchadnezzar, who one after another deſolated Judea.

19. —caverns] So LXX, Syr. Vulg. whence Houbigant ſuppoſes the true reading to be הנחללים.

20. —the River] That is, the Euphrates; הנהר, ſo read the LXX, and two MSS.

Ibid. JEHOVAH ſhall ſhave by the hired raſor—] To ſhave with the hired raſor the head, the feet, and the beard, is an expreſſion highly parabolical; to denote the utter devaſtation of the country from one end to the other, and the plundering of the people, from the higheſt to the loweſt, by the Aſſyrians; whom God employed as his inſtrument to puniſh the Jews. Ahaz himſelf, in the firſt place, hired the king of Aſſyria to come to help him againſt the Syrians, by a preſent made to him of all the treaſures of the Temple, as well as his own: and God himſelf conſidered the great nations, whom he thus employed, as his mercenaries, and paid them their wages; thus he paid Nebuchadnezzar for his ſervices againſt Tyre, by the conqueſt of Egypt: Ezek. XXIX. 18—20. The hairs of the head are thoſe of the higheſt order in the ſtate; thoſe of the feet, or the lower parts, are the common people; the beard is the king, the high prieſt, the very ſupreme in dignity and majeſty. The eaſtern people have always held the beard in the higheſt veneration, and have been extremely jealous of its honour. To pluck a man's beard is an inſtance of the greateſt indignity that can be offered. See Iſaiah L. 6. The king of the Ammonites, to ſhew the utmoſt contempt of David, 'cut off half the beards of his ſervants; and 'the men were greatly aſhamed: and David bade 'them tarry at Jericho till their beards were grown." 2 Sam. x. 4, 5. Niebuhr, Arabie, p. 275, gives a modern inſtance of the very ſame kind of inſult. "The Turks, ſays Thevenot, greatly eſteem a man "who has a fine beard: it is a very great affront to "take a man by his beard, unleſs it be to kiſs it: "they ſwear by the beard." Voyages, I. p. 57. D'Arvieux gives a remarkable inſtance of an Arab, who, having received a wound in his jaw, choſe to hazard his life, rather than ſuffer his ſurgeon to take off his beard. Mémoires, tom. iii. p. 214. See alſo Niebuhr, Arabie, p. 61.

The remaining verſes of this chapter, 21—25, contain an elegant and very expreſſive deſcription of a country depopulated, and left to run wild, from its adjuncts and circumſtances: the vineyards and cornfields, before well cultivated, now overrun with briers and thorns; much graſs, ſo that the few cattle that are left, a young cow and two ſheep, have their full range, and abundant paſture; ſo as to yield milk in plenty to the ſcanty family of the owner: the thinly ſcattered people living not on corn, wine, and oil, the produce of cultivation, but on milk and honey, the gifts of nature; and the whole land given up to the wild beaſts; ſo that the miſerable inhabitants are forced to go out armed with bows and arrows, either to defend themſelves againſt the wild beaſts, or to ſupply themſelves with neceſſary food by hunting.

CHAP. VIII.

The prophecy of the foregoing chapter relates to the kingdom of Judah only: the firſt part of it promiſes them deliverance from the united invaſion of the Iſraelites and Syrians; the latter part, from v. 17. denounces the deſolation to be brought upon the kingdom of Judah by the Aſſyrians. The 6th, 7th, and 8th, verſes of this chapter, ſeem to take in both the kingdoms of Iſrael and Judah. This people, that refuſeth the waters of Siloah, may be meant of both: the Iſraelites deſpiſed the kingdom of Judah, which they had deſerted, and now attempted to deſtroy; the people of Judah, from a conſideration of their own weakneſs, and a diſtruſt of God's promiſes, being reduced to deſpair, applied to the Aſſyrians for aſſiſtance againſt the two confederate kings. But how could it be ſaid of Judah, that they rejoiced in Retſin, and the ſon of Remaliah, the enemies confederated againſt them? If ſome of the people were inclined to revolt to the enemy, which however does not clearly appear from any part of the hiſtory or the prophecy, yet there was nothing like a tendency to a general defection. This therefore muſt be underſtood of Iſrael. The Prophet denounces the Aſſyrian invaſion, which ſhould overwhelm the whole kingdom of Iſrael under Tiglath Pileſer, and Shalmaneſer; and the ſubſequent invaſion of Judah by the ſame power under Senacherib, which would bring them into the moſt imminent danger, like a flood reaching to the neck, in which a man can but juſt keep his head above water. The two next verſes, 9, 10. are addreſſed by the Prophet, as a ſubject of the kingdom of Judah, to the Iſraelites and Syrians; and perhaps to all the enemies of God's people; aſſuring them, that their attempts againſt that kingdom ſhall be fruitleſs; for that the promiſed Immanuel, to whom he alludes, by uſing his name to expreſs the ſignification of it, *for God is with us*, ſhall be the defence of the houſe of David, and deliver the kingdom of Judah out of their hands: he then proceeds to warn the people of Judah againſt idolatry, divination, and the like forbidden practices; to which they were much inclined, and which would ſoon bring down God's judgements upon Iſrael. The prophecy concludes, at the 6th verſe of chap. IX. with promiſes of bleſſings in future times, by the coming of the great Deliverer already pointed out by the name of Immanuel, whoſe perſon and character is ſet forth in terms the moſt ample and magnificent.

And here it may be obſerved, that it is almoſt the conſtant practice of the Prophet to collect in like manner deliverances temporal with ſpiritual. Thus the XIth chapter, ſetting forth the kingdom of Meſſiah, is cloſely connected with the Xth, which foretells the deſtruction of Senacherib. So likewiſe the deſtruction of nations enemies to God in the XXXIVth chapter, introduces the flouriſhing ſtate of the kingdom of Chriſt in the XXXVth. And thus the chapters,

ters, from XL to XLIX, incluſive, plainly relating to the deliverance from the Captivity of Babylon, do in ſome parts plainly relate to the greater deliverance by Chriſt.

1. Take unto thee a large mirror—] The word גליון is not regularly formed from גלל, *to roll*, but from גלה; as פדיון from פדה, כליון from כלה, נקיון from נקה, עליון from עלה, &c. the י ſupplying the place of the radical ה. גלה ſignifies to ſhew, to reveal; properly, as Schroederus ſays, (De Veſtitu Mulier. Hebr. p. 294.) to render clear and bright by rubbing, to poliſh: גליון therefore, according to this derivation, is not a roll, or volume; but may very well ſignify a poliſhed tablet of metal, ſuch as antiently was uſed for a mirror; the Chaldee paraphraſt renders it by לוח, a tablet: and the ſame word, though ſomewhat differently pointed, the Chaldee paraphraſt and the Rabbins render a mirror, chap. III. 23. The mirrors of the Iſraelitiſh women were made of braſs finely poliſhed, Exod. XXXVIII. 8. from which place it likewiſe appears, that what they uſed were little hand-mirrors, which they carried with them, even when they aſſembled at the door of the Tabernacle. I have a metalline mirror found in Herculaneum, which is not above three inches ſquare. The Prophet is commanded to take a mirror, or brazen poliſhed tablet, not like theſe little hand-mirrors, but a large one; large enough for him to engrave upon it in deep and laſting characters, בחרט אנוש, with a workman's graving tool, the prophecy which he was to deliver. חרט in this place certainly ſignifies an inſtrument to write, or to engrave with; but חריט, the ſame word, only differing a little in form, means ſomething belonging to a lady's dreſs, chap. III. 22. (where however five MSS leave out the י, whereby only it differs from the word in this place;) either a criſping-pin, which

might be not unlike a graving-tool, as ſome will have it; or a purſe, as others infer from 2 Kings v. 23. It may therefore be called here חרט אנוש, a workman's inſtrument, to diſtinguiſh it from חריט אשה, an inſtrument of the ſame name uſed by the women. In this manner he was to record the prophecy of the deſtruction of Damaſcus and Samaria by the Aſſyrians: the ſubject and ſum of which prophecy is here expreſſed with great brevity in four words, *maher ſhalal, haſh baz*; i. e. "to haſten the "ſpoil, to take quickly the prey:" which are afterwards applied as the name of the Prophet's ſon, who was made a ſign of the ſpeedy completion of it; Maher-ſhalal Haſh-baz: Haſte-to-the-ſpoil Quick-to-the-prey. And that it might be done with greater ſolemnity, and to preclude all doubt of the real delivery of the prophecy before the event, he calls witneſſes to atteſt the recording of it.

4. For before the child—] The prophecy was accordingly accompliſhed within three years; when Tiglath-Pileſer, king of Aſſyria, went up againſt Damaſcus, and took it, and carried the people of it captive to Kir, and ſlew Retſin, and alſo took the Reubenites, and the Gadites, and the half tribe of Manaſſeh, and carried them captive to Aſſyria, 2 Kings XVI. 9. XV. 29. 1 Chron. v. 26.

6, 7. Becauſe this people have rejected—] The gentle waters of Siloah, a ſmall fountain and brook juſt without Jeruſalem, which ſupplied a pool within the city for the uſe of the inhabitants, is an apt emblem of the ſtate of the kingdom and houſe of David, much reduced in its apparent ſtrength, yet ſupported by the bleſſing of God: and is finely contraſted with the waters of the Euphrates, great, rapid, and impetuous; the image of the Babylonian empire, which God threatens to bring down, like a mighty flood, upon all theſe apoſtates of both kingdoms,

doms, as a puniſhment for their manifold iniquities, and their contemptuous diſregard of his promiſes. The brook and the river are put for the kingdoms, to which they belong, and the different ſtates of which reſpectively they moſt aptly repreſent. Juvenal, inveighing againſt the corruption of Rome by the importation of Aſiatic manners, ſays, with great elegance, that the Orontes has been long diſcharging itſelf into the Tiber:

"Jampridem Syrus in Tiberim defluxit Orontes."

And Virgil, to expreſs the ſubmiſſion of ſome of the eaſtern countries to the Roman arms, ſays, that the waters of Euphrates now flowed more humbly and gently:—"Euphrates ibat jam mollior undis." Æn. VIII. 726. But the happy contraſt between the brook and the river gives a peculiar beauty to this paſſage of the Prophet, with which the ſimple figure in the Roman poets, however beautiful, yet uncontraſted, cannot contend.

8. Even to the neck ſhall he reach] He compares Jeruſalem (ſays Kimchi) to the head in the human body: as when the waters come up to a man's neck, he is very near drowning; for a little increaſe of them would go over his head; ſo the king of Aſſyria coming up to Jeruſalem was like a flood reaching to the neck; the whole country was overflowed, and the capital was in imminent danger. Accordingly the Chaldee renders reaching to the neck, by reaching to Jeruſalem.

9. Know ye this] God by his Prophet plainly declares to the confederate adverſaries of Judah, and bids them regard and attend to his declaration, that all their efforts ſhall be in vain. The preſent reading רעו, is ſubject to many difficulties: I follow that of the LXX, דעו, *γνωτε*. Archbiſhop Secker approves this reading. דעו, *know ye this*, is parallel and ſyno-

nymous to האזינו, *give ear to it*, in the next line. The LXX have likewiſe very well paraphraſed the concluſion of this verſe; "when ye have ſtrengthened "yourſelves, ye ſhall be broken; and though ye "again ſtrengthen yourſelves, again ſhall ye be "broken;" taking חתו as meaning the ſame with נשברו.

11. As taking me by the hand] Eleven MSS (two Antient) read כחזקת; and ſo Sym. Syr. Vulg.

12. Say yet not, It is holy—] קשר. Both the reading and the ſenſe of this word are doubtful. The LXX manifeſtly read קשה; for they render it by σκληρον, *hard*. Syr. and Chald. render it מרדא and מרוד, *rebellion*. How they came by this ſenſe of the word; or what they read in their copies, is not ſo clear. But the worſt of it is, that neither of theſe readings, or renderings, gives any clear ſenſe in this place. For why ſhould God forbid his faithful ſervants, to ſay with the unbelieving Jews, it is *hard*; or, there is a *rebellion*; or, as our Tranſlators render it, a *confederacy*? And how can this be called, "walking in the way of this people," ver. 11. which uſually means, following their example; joining with them in religious worſhip? Or what confederacy do they mean? the union of the kingdoms of Syria and Iſrael againſt Judah? That was properly a league between two independent ſtates; not an unlawful conſpiracy of one part againſt another in the ſame ſtate; this is the meaning of the word קשר. For want of any ſatisfactory interpretation of this place, that I can meet with, I adopt a conjecture of Archbiſhop Secker, which he propoſes with great diffidence; and even ſeems immediately to give up, as being deſtitute of any authority to ſupport it. I will give it in his own words: "Videri poteſt ex "cap. v. 16. & hujus cap. 13, 14, 19. legendum "קדש, vel קדוש, eadem ſententia, qua אלהינו, Hoſ.

"xiv. 3. Sed nihil neceſſe eſt. Vide enim Jer. "xi. 9. Ezek. xxii. 25. Optimè tamen ſic reſpon- "derent huic verſiculo verſiculi 13, 14." The paſſages of Jeremiah and Ezekiel, above referred to, ſeem to me not at all to clear up the ſenſe of the word קשר in this place. But the context greatly favours the conjecture here given, and makes it highly probable: "walk not in the way of this people; call "not their idols holy; nor fear ye the object of "their fear: (that is, the σεβασματα, or gods of "the idolaters: for ſo fear, here, ſignifies, to wit, "the thing feared; ſo God is called "the Fear of "Iſaac:" Gen. xxxi. 42. 53.) but look up to JE- "HOVAH as your Holy One; and let Him be your "Fear, and let Him be your dread; and He ſhall "be a holy refuge unto you." Here there is a harmony and conſiſtency running through the whole ſentence; and the latter part naturally ariſes out of the former, and anſwers to it. Obſerve, that the difference between קשר and קדש is chiefly in the tranſpoſition of the two laſt letters; for the letters ר and ד are hardly diſtinguiſhable in ſome copies, printed as well as MSS: ſo that the miſtake, in reſpect of the letters themſelves, is a very eaſy and a very common one.

14. And He ſhall be unto you a ſanctuary.] The word לכם, *unto you*, abſolutely neceſſary, as I conceive, to the ſenſe, is loſt in this place: it is preſerved by the Vulgate; "& erit *vobis* in ſanctifica- "tionem:" the LXX have it in the ſingular number; εςαι σοι εις ἁγιασμον. Or elſe, inſtead of מקדש, *a ſanctuary*, we muſt read מוקש, *a ſnare*, which would then be repeated, without any propriety or elegance, at the end of the verſe: the Chaldee reads inſtead of it משפט, *judgement*; for he renders it by פורען, which word frequently anſwers to משפט in his Pa-

Paraphraſe. A MS has (inſtead of מקדש ולאבן) להם לאבן; which clears the ſenſe and conſtruction. But the reading of the Vulgate is, I think, the beſt remedy to this difficulty; and is in ſome degree authoriſed by להם, the reading of the MS above mentioned.

16. among my diſciples] בלמדי. "The LXX render it, τȣ μη μαθειν. "Biſhop Chandler, Defence "of Chriſtianity, p. 308, thinks they read מלמד, "*that it be not underſtood*; and approves this reading." Archbiſhop SECKER.

18. God of Hoſts] A MS reads אלהי צבאות.

19. Should they ſeek—] After ידרש, the LXX, repeating the word, read הידרש: Ουκ εθνος ϖρος Θεον αυτȣ εκζητησȣσι; τι εκζητησȣσι ϖερι των ζωντων τȣς νεκρȣς; and this repetition of the verb ſeems neceſſary to the ſenſe; and, as Procopius on the place obſerves, it ſtrongly expreſſes the Prophet's indignation at their folly.

20. Unto the command, and unto the teſtimony—] "Is not תעודה here the atteſted prophecy, ver. 1—4? and perhaps תורה the command, ver. 11—15? for it means ſometimes a particular, and even a human command: ſee Prov. VI. 20. and VII. 1, 2. where it is ordered to be hid, that is, ſecretly kept." Archbiſhop SECKER. So Deſchamps in his Tranſlation, or rather Paraphraſe, underſtands it: "tenons-nous à l'inſtrument authentique, mis en dépôt par ordre du Seigneur." If this be right, the 16th verſe muſt be underſtood in the ſame manner.

Ibid. In which there is no obſcurity] שחר, as an adjective, frequently ſignifies *dark*, *obſcure*: and the noun שחר ſignifies *darkneſs*, *gloomineſs*, Joel II 2. if we may judge by the context:

"A day of darkneſs and obſcurity;
"Of cloud, and of thick vapour;

"As the gloom ſpread upon the mountains:
"A people mighty and numerous;"

Where the *gloom*, שחר, ſeems to be the ſame with the cloud and thick vapour, mentioned in the line preceding: ſee Lam. IV. 8. Job XXX. 30. See this meaning of the word שחר well ſupported in Chriſt. Muller Satura Obſervationum Philolog. p. 53. Lugd. Bat. 1752. The *morning* ſeems to be an idea wholly incongruous in the paſſage of Joel. And in this of Iſaiah, the words, "in which there is no morning," (for ſo it ought to be rendered, if שחר in this place ſignifies, according to its uſual ſenſe, *morning*) ſeem to give no meaning at all. "It is becauſe there is no light in them," ſays our Tranſlation: if there be any ſenſe in theſe words, it is not the ſenſe of the original; which cannot juſtly be ſo tranſlated. Qui n'a rien d'obſcur. Deſchamps. The reading of LXX, and Syr. שחד, *gift*, affords not any aſſiſtance towards the clearing up of this difficult place.

21. —diſtreſſed—] Inſtead of נקשה, *diſtreſſed*, the Vulg. Chald. and Sym. manifeſtly read נכשל, *ſtumbling, tottering through weakneſs, ready to fall*; a ſenſe which ſuits very well with the place.

22. And he ſhall caſt his eyes upward—] The learned profeſſor Michaelis, treating of this place, (Not. in De S. Poeſ. Hebr. Præl. IX.) refers to a paſſage in the Koran, which is ſimilar to it. As it is a very celebrated paſſage, and on many accounts remarkable, I ſhall give it here at large, with the ſame author's further remarks upon it in another place of his writings. It muſt be noted here, that the learned Profeſſor renders נבט in this and the parallel place, chap. v. 30. which I tranſlate *he looketh*, by *it thundereth*, from Schultens, Orig. Ling. Hebr. lib. I. chap. 11. of the juſtneſs of which rendering I much doubt. This brings the image of Iſaiah more

near,

near, in one circumſtance, to that of Mohammed, than it appears to be in my tranſlation:

"Labid, contemporary with Mohammed, the laſt of the ſeven Arabian poets, who had the honour of having their poems, one of each, hung up in the entrance of the Temple of Mecca, ſtruck with the ſublimity of a paſſage in the Koran, became a convert to Mohammediſm; for he concluded, that no man could write in ſuch a manner, unleſs he were divinely inſpired."

"One muſt have a curioſity to examine a paſſage which had ſo great an effect upon Labid. It is, I muſt own, the fineſt that I know in the whole Koran: but I ſcarce think it will have a ſecond time the like effect, ſo as to tempt any one of my readers to ſubmit to circumciſion. It is in the ſecond chapter; where he is ſpeaking of certain apoſtates from the Faith. 'They are like, ſaith he, to a man, who kindleth a light. As ſoon as it begins to ſhine, God takes from them the light, and leaves them in darkneſs, that they ſee nothing. They are deaf, dumb, and blind; and return not into the right way. Or they fare, as when a cloud, full of darkneſs, thunder, and lightning, covers the heaven: when it burſteth, they ſtop their ears with their fingers, with deadly fear; and God hath the unbelievers in his power. The lightning almoſt robbeth them of their eyes: as often as it flaſheth, they go on by its light; and when it vaniſheth in darkneſs, they ſtand ſtill. If God pleaſed, they would retain neither hearing nor ſight.' That the thought is beautiful, no one will deny: and Labid, who had probably a mind to flatter Mohammed, was lucky in finding a paſſage in the Koran, ſo little abounding in poetical beauties, to which his converſion might with any propriety be aſcribed. It was well, that he went no further; otherwiſe his taſte for poetry might have made him again an infidel." Michaelis, Erpenii Arabiſche Grammatik abgekurzt, Vorrede, ſ. 32.

23. —accumulated darkneſs] Either מנדחה, Fem. to agree with אפלה; or אפל המנדח, alluding perhaps to the palpable Egyptian darkneſs, Exod. x. 21.

Ibid. The land of Zebulon—] Zebulon, Naphthali, Manaſſeh, that is, the country of Galilee all round the ſea of Geneſareth, were the parts that principally ſuffered in the firſt Aſſyrian invaſion under Tiglath Pileſer: ſee 2 Kings xv. 29. 1 Chron. v. 26. And they were the firſt that enjoyed the bleſſing of Chriſt's preaching, the Goſpel, and exhibiting his miraculous works among them. See Mede's Works, p. 101, and 457.

CHAP. IX.

2. Thou haſt increaſed their joy] Eleven MSS (two Antient) read לו, according to the Maſoretical correction.

Ibid. —as with the joy of harveſt] כשמחת בקציר. For בקציר a MS has קציר, and another הקציר: one of which ſeems to be the true reading, as the noun preceding is *in regimine*.

4. The greaves of the armed warriour] סאון סאן. This word, occurring only in this place, is of very doubtful ſignification. Schindler fairly tells us, that we may gueſs at it by the context. The Jews have explained it, by gueſs I believe, as ſignifying *battle*, *conflict*: the Vulgate renders it *violenta prædatio*. But it ſeems as if ſomething was rather meant, which was capable of becoming fuel for the fire, together with the garments mentioned in the ſame ſentence.

In Syriac the word, as a noun, ſignifies a *ſhoe*, or a *ſandal*, as a learned Friend ſuggeſted to me ſome years ago: ſee Luke xv. 22. Acts xii. 8. I take it therefore to mean that part of the armour which covered the legs and feet, and I would render the two words in Latin by *caliga caligati*. The burning of heaps of armour, gathered from the field of battle, as an offering made to the god ſuppoſed to be the giver of victory, was a cuſtom that prevailed among ſome heathen nations; and the Romans uſed it as an emblem of peace: which perfectly well ſuits with the deſign of the Prophet in this place. A medal, ſtruck by Veſpaſian on finiſhing his wars both at home and abroad, repreſents the goddeſs Peace, holding an olive branch in one hand, and with a lighted torch in the other ſetting fire to a heap of armour. Virgil mentions the cuſtom:

> "Cum primam aciem Præneſte ſub ipſa
> "Stravi, ſcutorumque incendi victor acervos."
> Æn. viii. 561.

See Addiſon on Medals, Series ii. 18. And there are notices of ſome ſuch practice among the Iſraelites, and other nations of the moſt early times. God promiſes to Joſhua victory over the kings of Canaan: "to morrow I will deliver them up all ſlain before Iſrael: thou ſhalt hough their horſes, and burn their chariots with fire." Joſ. xi. 6. See alſo Nahum ii. 13. And the Pſalmiſt employs this image to expreſs complete victory, and a perfect eſtabliſhment of peace:

> "He maketh wars to ceaſe, even to the end of the land:
> "He breaketh the bow, and cutteth the ſpear in ſunder;
> "And burneth the chariots in the fire." Pſ. xlvi. 9.

עגלות, properly *plauſtra*, the *baggage-waggons*: which however the lxx and Vulg. render *ſcuta*, *ſhields*; and Chald. *round ſhields*, to ſhew the propriety of that ſenſe of the word from the etymology; which, if admitted, makes the image the ſame with that uſed by the Romans.

Ezekiel, in his bold manner, has carried this image to a degree of amplification, which, I think, hardly any other of the Hebrew poets would have attempted. He deſcribes the burning of the arms of the enemy, in conſequence of the complete victory to be obtained by the Iſraelites over Gog and Magog:

"Behold, it is come to paſs, and it is done:
"Saith the Lord JEHOVAH.
"This is the day, of which I ſpake:
"And the inhabitants of the cities of Iſrael ſhall go
"forth;
"And ſhall ſet on fire the armour, and the ſhield,
"And the buckler, and the bow, and the arrows,
"And the clubs, and the lances;
"And they ſhall ſet them on fire for ſeven years:
"And they ſhall not bear wood from the field;
"Neither ſhall they hew from the foreſt:
"For of the armour ſhall they make their fires;
"And they ſhall ſpoil their ſpoilers,
"And they ſhall plunder their plunderers."
Ezek. XXXIX. 8—10.

5. The government ſhall be upon his ſhoulder.] That is, the enſign of government; the ſceptre, the ſword, the key, or the like, which was born upon or hung from the ſhoulder. See Note on chap. XXII. 22.

Chap. IX. 7.—Chap. X. 4.] This whole paſſage, reduced to its proper and intire form, and healed of the diſlocation, which it ſuffers by the abſurd diviſion of the chapters, makes a diſtinct prophecy, and a juſt poem; remarkable for the regularity of its diſpoſition, and the elegance of its plan. It has no relation to the preceding or the following prophecy; though the parts, violently torn aſunder, have been

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on the one ſide and the other, patched on to them. Thoſe relate principally to the kingdom of Judah; this is addreſſed excluſively to the kingdom of Iſrael. The ſubject of it is a denunciation of vengeance awaiting their crimes. It is divided into four parts, each threatening the particular puniſhment of ſome grievous offence: of their pride; of their perſeverance in their vices; of their impiety; and of their injuſtice. To which is added a general denunciation of a further reſerve of divine wrath, contained in a diſtich, before uſed by the Prophet on a like occaſion, chap. v. 25. and here repeated after each part: this makes the intercalary verſe of the poem, or, as we call it, the burthen of the ſong.

"Poſt hoc comma (cap. x. 4.) interponitur ſpatium unius lineæ, in cod. 2 & 3: idemque obſervatur in 245, in quo nullum eſt ſpatium ad finem capitis IX." Kennicott, Var. Lect.

7. JEHOVAH] For אדני, thirty MSS and three Editions read יהוה.

8. —carry themſelves haughtily] וידעו, *and they ſhall know:* ſo ours, and the Verſions in general. But what is it, that they ſhall know? The verb ſtands deſtitute of its object; and the ſenſe is imperfect. The Chaldee is the only one, as far as I can find, that expreſſes it otherwiſe. He renders the verb in this place by ואתרברבו, *they exalt themſelves*, or *carry themſelves haughtily*; the ſame word by which he renders גבהו, chap. III. 16. He ſeems therefore in this place to have read ויגבהו; which agrees perfectly well with what follows, and clears up the difficulty. Archbiſhop Secker conjectured וידברו, referring it to לאמר in the next verſe; which ſhews, that he was not ſatisfied with the preſent reading. Houbigant reads וירעו, *et pravi facti ſunt*; which is found in a MS: but I prefer the reading of

the Chaldee, which ſuits much better with the context.

9. The bricks—] "The eaſtern bricks, (ſays Sir John Chardin, ſee Harmer Obſerv. 1. p. 176.) are only clay well moiſtened with water, and mixed with ſtraw, and dried in the ſun." So that their walls are commonly no better than our mud-walls: ſee Maundrell, p. 124. That ſtraw was a neceſſary part in the compoſition of this ſort of bricks, to make the parts of the clay adhere together, appears from Exodus, ch. v. Theſe bricks are properly oppoſed to hewn ſtone, ſo greatly ſuperior in beauty and durableneſs. The ſycamores, which, as Jerom on the place ſays, are timber of little worth, with equal propriety are oppoſed to the cedars. "As "the grain and texture of ſycamore is remarkably "coarſe and ſpongy, it could therefore ſtand in no "competition at all (as it is obſerved, Iſ. ix. 10.) "with the cedar for beauty and ornament." Shaw, Supplement to Travels, p. 96. We meet with the ſame oppoſition of cedars to ſycamores, 1 Kings x. 27. where Solomon is ſaid to have made ſilver as the ſtones, and cedars as the ſycamores in the vale; for abundance. By this *maſhal*, or figurative and ſententious ſpeech, they boaſt, that they ſhall eaſily be able to repair their preſent loſſes, ſuffered perhaps by the firſt Aſſyrian invaſion under Tiglath-Pileſer; and to bring their affairs to a more flouriſhing condition than ever.

10. —the princes of Retſin againſt him] For צרי, *enemies*, Houbigant by conjecture reads שרי, *princes*; which is confirmed by twenty-one MSS, (two Antient,) and nine more have צ upon a raſure, and therefore had probably at firſt שרי. The princes of Retſin, the late ally of Iſrael, that is, the Syrians, expreſſly named in the next verſe, ſhall now be excited againſt Iſrael.

The LXX in this place give us another variation; for רצין, they read הר ציון, *ορος Σιων*, *mount Sion*; of which this may be the ſenſe: but JEHOVAH ſhall ſet up the adverſaries of mount Sion againſt him, (i. e. againſt Iſrael) and will *ſtrengthen* his enemies together: the Syrians—the Philiſtines—who are called the adverſaries of mount Sion. See Simonis Lex. in voce סכך.

11. —on every ſide] בכל פה, in every corner; in every part of their country, purſuing them to the remoteſt extremities, and the moſt retired parts. So the Chald. בכל אתר, in every place.

13. —in one day] Eight MSS read ביום; and another has a raſure in the place of the letter ב.

16. JEHOVAH] For אדני, eighteen MSS read יהוה.

17. For wickedneſs—] Wickedneſs rageth like a fire, deſtroying and laying waſte the nation: but it ſhall be its own deſtruction, by bringing down the fire of God's wrath, which ſhall burn up the briers and the thorns; that is, the wicked themſelves. Briers and thorns are an image frequently applied in Scripture; when ſet on fire, to the rage of the wicked, violent, yet impotent, and of no long continuance: "They are extinct as the fire of "thorns." Pſ. CXVIII. 12. to the wicked themſelves, as uſeleſs and unprofitable, proper objects of God's wrath, to be burned up, or driven away by the wind: "As thorns cut up, they ſhall be con- "ſumed in the fire." Iſ. XXXIII. 12. Both theſe ideas ſeem to be joined in Pſ. LVIII. 9.

> "Before your pots ſhall feel the thorn,
> "As well the green as the dry, the tempeſt ſhall bear
> "them away."

The green and the dry is a proverbial expreſſion, meaning all ſorts of them, good and bad, great and ſmall, &c. So Ezekiel: "Behold, I will kindle a "fire, and it ſhall devour every green tree, and "every dry tree." Chap. XX. 47. D'Herbelot quotes a Perſian poet deſcribing a peſtilence under the image of a conflagration: "This was a lightning "that, falling upon a foreſt, conſumed there the "green wood with the dry." See Harmer Obſer. II. p. 187.

19. —the fleſh of his neighbour] *Του βραχιονος* "*του αδελφου αυτου*, LXX Alexand. Duplex verſio, "quarum altera legit רעו, quæ vox extat Jer. VI. "21. Nam רע, *αδελφος*, Gen. XLIII. 33. Recte, "ni fallor." SECKER. I add to this excellent remark, that the Chaldee manifeſtly reads רעו, not זרעו; for he renders it by קריביה, *his neighbour*. And Jeremiah has the very ſame expreſſion: ואיש בשר רעהו יאכלו, "And every one ſhall eat the fleſh of "his neighbour." Ch. XIX. 9. This obſervation, I think, gives the true reading and ſenſe of this place: and the context ſtrongly confirms it, by explaining the general idea by particular inſtances, in the following verſe: "Every man ſhall devour the fleſh of "his neighbour; (that is, they ſhall harraſs and "deſtroy one another;) Manaſſeh ſhall devour "Ephraim, and Ephraim Manaſſeh; (which two "tribes were moſt cloſely connected both in blood "and ſituation, as brothers and neighbours;) and "both of them in the midſt of their own diſſenſions "ſhall agree in preying upon Judah." The common reading, "ſhall devour the fleſh of his own "*arm*," in connexion with what follows, ſeems to make either an inconſiſtency, or an anticlimax: whereas by this correction the following verſe becomes an elegant illuſtration of the foregoing.

CHAP. X.

4. Without me—] That is, without my aid, they ſhall be taken captive even by the captives, and ſhall be ſubdued by the vanquiſhed. "The י "in בלתי is a pronoun, as in Hoſ. XIII. 4." Kimchi on the place.

5. Ho to the Aſſyrian—] Here begins a new and diſtinct prophecy; continued to the end of the XIIth chapter: and it appears from v. 9—11. of this chapter, that this prophecy was delivered after the taking of Samaria by Shalmaneſer; which was in the ſixth year of the reign of Hezekiah: and as the former part of it foretells the invaſion of Senacherib, and the deſtruction of his army, which makes the whole ſubject of this chapter, it muſt have been delivered before the fourteenth of the ſame reign.

Ibid. The ſtaff in whoſe hand] The word הוא in this place ſeems to embarraſs the ſentence. I omit it on the authority of the Alexandrine copy of LXX; and five MSS, (two Antient,) for ומטה הוא, read מטהו. Archbiſhop Secker was not ſatisfied with the preſent reading: he propoſes another method of clearing up the ſenſe; by reading ביום inſtead of בידם: "And he is a ſtaff *in the day* of mine indig- "nation."

12. JEHOVAH] For אדני, fourteen MSS, and three Editions, read יהוה:

Ibid. —the effect—] "פרי, f. צבי, vid. XIII. "19. ſed conſer Prov. I. 31. XXXI. 16. 31." SECKER. The Chaldee renders the word פרי, by עובדי, *opera*; which ſeems to be the true ſenſe: and I have followed it.

13. —ſtrongly—] Twelve MSS agree with the Keri in reading כביר, without the א. And S. b. Melec and Kimchi thus explain it: "them, who "dwelled in a great and ſtrong place, I have brought "down to the ground."

15. —its maſter] I have here given the meaning, without attempting to keep to the expreſſion of the original: לא עץ, "the no-wood;" that which is not wood like itſelf, but of a different and ſuperior nature. The Hebrews have a peculiar way of joining the negative particle לא to a noun, to ſignify in a ſtrong manner a total negation of the thing expreſſed by the noun.

> "How haſt thou given help ללא כח, to the no-
> "ſtrength?
> "And ſaved the arm לא עז, of the no-power?
> "How haſt thou given counſel ללא חכמה, to the
> "no-wiſdom?"

That is, to the man totally deprived of ſtrength, power, and wiſdom. Job XXVI. 2, 3.

> "Ye that rejoice ללא דבר, in no-thing."

That is, in your fancied ſtrength, which is none at all, a mere non-entity. Amos VI. 13.

> "For I am God, ולא איש, and no-man;
> "The Holy One in the midſt of thee, yet do not
> "frequent cities." Hoſea XI. 9.

> "And the Aſſyrian ſhall fall by a ſword לא איש,
> "of no-man;
> "And a ſword of לא אדם, no-mortal, ſhall de-
> "your him." Iſ. XXXI. 8.

> "Wherefore do ye weigh out your ſilver בלוא לחם,
> "for the no-bread." Iſ. LV. 2.

So here לא עץ means him, who is far from being an inert piece of wood; but is an animated and active being; not an inſtrument, but an agent.

16. JEHOVAH] For אדני, fifty-two MSS, and ſix Editions, read יהוה.

Ibid. And under his glory] That is, all that he could boaſt of as great and ſtrong in his army: (Sal. b. Melec in loc.) expreſſed afterwards, v. 18. by the glory of his foreſt, and of fruitful field.

17, 18. And he ſhall burn and conſume his thorns—] The briers and thorns are the common people; the glory of his foreſt are the nobles, and thoſe of higheſt rank and importance. See Note on chap. IX. 17. and compare Ezek. XX. 47. The fire of God's wrath ſhall deſtroy them both great and ſmall, it ſhall conſume them *from the ſoul to the fleſh*; a proverbial expreſſion; *ſoul and body*, as we ſay; it ſhall conſume them intirely and altogether. And the few that eſcape ſhall be looked upon as having eſcaped from the moſt imminent danger; "as a "firebrand plucked out of the fire:" Amos IV. 11. ὡς δια πυρος, 1 Cor. III. 15. as a man, when a houſe is burning, is forced to make his eſcape by running through the midſt of the fire.

I follow here the reading of the LXX; כמאש נסס, ὡς ὁ φευγων απο φλογος καιομενης. Symmachus alſo renders the latter word by φευγων.

22, 23. For though thy people, O Iſrael—] I have endeavoured to keep to the letter of the text, as nearly as I can, in this obſcure paſſage. But it is remarkable, that neither the LXX, nor St. Paul, Rom. IX. 28, who, except in a few words of no great importance, follows them nearly in this place, nor any one of the antient Verſions, take any notice of the word שוטף, *overflowing*; which ſeems to give an idea not eaſily reconcileable with thoſe with which it is here joined. I. S. Mœrlius (Schol. Philolog. ad Selecta S. Cod. loca) conjectures, that the two laſt letters of this word are by miſtake tranſpoſed, and that the true reading is שפט, *judging* with ſtrict juſtice: The LXX might think this ſufficiently expreſſed by εν δικαιοσυνῃ. A MS, with St. Paul and LXX Alex. omits בן in the 22d verſe: ſixty-nine MS, and ſix Editions, omit כל in the 23d verſe: and ſo St. Paul, Rom. IX. 28.

The learned Dr Bagot, Dean of Chriſtchurch, Oxford, in ſome obſervations on this place, which he has been ſo kind as to communicate to me, and which will appear in their proper light, when he himſelf ſhall give them to the public, renders the word כליון by *accompliſhment*, and makes it refer to the predictions of Moſes; the bleſſing and the curſe, which he laid before the people; both conditional, and depending on their future conduct. They had by their diſobedience incurred thoſe judgements which were now to be fully executed upon them. His tranſlation is: "The accompliſhment determined overflows with juſtice; for it is accompliſhed, and that which is determined the Lord God of hoſts doeth in the midſt of the land."

24 and 26. —in the way of Egypt] I think there is a deſigned ambiguity in theſe words. Senacherib, ſoon after his return from his Egyptian expedition, which, I imagine, took him up three years, inveſted Jeruſalem. He is repreſented by the Prophet as lifting up his rod in his march from Egypt, and threatening the people of God, as Pharaoh and the Egyptians had done, when they purſued them to the Red Sea. But God in his turn will lift up his rod over the ſea, as he did at that time, in the way, or after the manner, of Egypt: and as Senacherib has imitated the Egyptians in his threats, and came full of rage againſt them from the ſame quarter; ſo God will act over again the ſame part, that he had taken

formerly in Egypt, and overthrow their enemies in as ſignal a manner. It was all to be, both the attack and the deliverance, בדרך, or כדרך, as a MS has it in each place, in the way, or after the manner, of Egypt.

25. mine indignation] Indignatio mea, Vulg. ἡ οργη, LXX. μȣ ἡ οργη ἡ κατα σȣ, MS. Pachom. μȣ ἡ οργη κατα σȣ MS. I D. II. So that זעמי, or הזעם, as a MS has it, ſeems to be the true reading.

26. And like his rod which he lifted up over the ſea] The Jewiſh interpreters ſuppoſe here an ellipſis of כ, the particle of ſimilitude, before מטהו, to be ſupplied from the line above: ſo that here are two ſimilitudes; one comparing the deſtruction of the Aſſyrians to the ſlaughter of the Midianites at the rock of Oreb; the other to that of the Egyptians at the Red Sea. Aben Ezra, Kimchi; Salomo b. Melec.

27. —from off your ſhoulders] I follow here the LXX, who, for מפני שמן, read משכמיכם, απο των ωμων ὑμων; not being able to make any good ſenſe out of the preſent reading. I will add here the marginal conjectures of Archbiſhop Secker, who appears, like all others, to have been at a loſs for a probable interpretation of the text as it now ſtands. "ὀ. leg. שכם; forte legend. מבני שמן. vid. cap. v. 1. "Zech. IV. 14. Et poſſunt intelligi Judæi uncti "Dei. Pſ. CV. 15. vel Aſſyrii משמנים, hic v. 16. "ut dicat Propheta depulſum iri jugum ab his impoſitum: ſed hoc durius. Vel poteſt legi מפני שמי." SECKER.

28—32. He is come to Aiath—] A deſcription of the march of Senacherib's army approaching Jeruſalem in order to inveſt it, and of the terror and confuſion ſpreading and increaſing through the ſeveral places, as he advanced; expreſſed with great brevity, but finely diverſified. The places here mentioned are all in the neighbourhood of Jeruſalem; from Ai northward, to Nob weſtward of it; from which laſt place he might probably have a proſpect of mount Sion. Ahathoth was within three Roman miles of Jeruſalem; according to Euſebius, Jerom, and Joſephus: Onomaſt. Loc. Hebr. & Antiq. Jud. x. 7. 3. Nob probably ſtill nearer. And it ſhould ſeem from this paſſage of Iſaiah, that Senacherib's army was deſtroyed near the latter of theſe places. In coming out of Egypt, he might perhaps join the reſt of his army at Aſhdod, after the taking of that place, which happened about that time; (ſee chap. xx.) and march from thence near the coaſt by Lachiſh and Libnah, which lay in his way, from South to North, and both which he inveſted, till he came to the north weſt of Jeruſalem; croſſing over to the North of it, perhaps by Joppa and Lydda, or ſtill more North through the plain of Eſdraelon.

29. They have paſſed the ſtrait—] The ſtrait here mentioned is that of Michmas; a very narrow paſſage between two ſharp hills or rocks; ſee 1 Sam. xiv. 4, 5. where a great army might have been oppoſed with advantage by a very inferior force. The author of the Book of Judith might perhaps mean this paſs, at leaſt among others: "Charging them "to keep the paſſages of the hill country; for by "them there was an entrance into Judea, and it was "eaſy to ſtop them that would come up; becauſe "the paſſage was ſtrait, for two men at the moſt." Judith iv. 7. The enemies having paſſed the ſtrait without oppoſition ſhews, that all thoughts of making a ſtand in the open country were given up, and that their only reſource was in the ſtrength of the city.

Ibid. —their lodging—] The ſenſe ſeems neceſſarily to require, that we read למו, inſtead of לנו. Theſe two words are in other places miſtaken one for the other. Thus Iſ. XLIV. 7. for למו, read לנו, with the Chaldee: and in the ſame manner Pſ. LXIV. 6. with Syr. and Pſ. LXXX. 7. on the authority of LXX, and Syr. beſide the neceſſity of the ſenſe.

30. Hearken unto her, O Laiſh; anſwer her, O Anathoth!] I follow in this the Syriac verſion. The Prophet plainly alludes to the name of the place; and with a peculiar propriety, if it had its name from its remarkable echo. "ענתות, *reſponſiones:* eadem ratio nominis, quæ in בית ענת, *locus echûs*; nam hodienum ejus rudera oſtenduntur in valle, ſcil. in medio montium, ut referunt Robertus in Itiner. 70. & Monconnyſius, p. 301." Simonis Onomaſticon Vet. Teſt.

CHAP. XI.

The Prophet had deſcribed the deſtruction of the Aſſyrian army under the image of a mighty foreſt, conſiſting of flouriſhing trees, growing thick together, and of a great highth; of Lebanon itſelf crowned with lofty cedars; but cut down, and laid level with the ground, by the ax, wielded by the hand of ſome powerful and illuſtrious agent: in oppoſition to this image he repreſents the great perſon, who makes the ſubject of this chapter, as a ſlender twig, ſhooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed; which tender plant, ſo weak in appearance, ſhould nevertheleſs become fruitful and proſper. This contraſt ſhews plainly the connexion between this and the preceding chapter; which is moreover expreſſed by the connecting particle: and we have here a remarkable inſtance of that method ſo common with the Prophets, and particularly with Iſaiah, of taking occaſion, from the mention of ſome great temporal deliverance, to launch out into the diſplay of the ſpiritual deliverance of God's people by the Meſſiah: for that this prophecy relates to the Meſſiah, we have the expreſs authority of St. Paul, Rom. xv. 12. "Conjungit Paraſciam hanc, quæ reſpicit dies futuros Meſſiæ, cum fiducia, quæ fuit in diebus Ezekiæ." Kimchi in ver. 1. Thus in the latter part of Iſaiah's prophecies the ſubject of the great Redemption, and of the glories of Meſſiah's kingdom, ariſes out of the reſtoration of Judah by the deliverance from the Captivity of Babylon, and is all along connected and intermixed with it.

4. By the blaſt of his mouth] For בשבט, by the *rod*, Houbigant reads בשבת, by the *blaſt* of his mouth, from נשב, *to blow*. The conjecture is ingenious and probable; and ſeems to be confirmed by the LXX, and Chaldee, who render it by the *word* of his mouth, which anſwers much better to the correction than to the preſent reading. Add to this, that the *blaſt of his mouth*, is perfectly parallel to *the breath of his lips* in the next line.

5. —the cincture—] All the antient verſions, except that of Symmachus, have two different words for *girdle* in the two hemiſtichs. It is not probable, that Iſaiah would have repeated אזור, when a ſynonymous word ſo obvious as חגור occurred. The tautology ſeems to have ariſen from the miſtake of ſome tranſcriber. The meaning of this verſe is, that a zeal for juſtice and truth ſhall make him active and ſtrong in executing the great work, which he ſhall undertake. See Note on chap. v. 27.

6—8. Then ſhall the wolf—] The idea of the renewal of the Golden Age, as it is called, is much the ſame in the Oriental writers, with that of the Greeks and Romans: the wild beaſts grow tame;

ſerpents and poiſonous herbs become harmleſs; all is peace and harmony, plenty and happineſs:

"Occidet et ſerpens, et fallax herba veneni
"Occidet."

——"Nec magnos metuent armenta leones."

"Nec lupus inſidias pecori ——." Virg.

"Nec veſpertinus circumgemit urſus ovile,
"Nec intumeſcit alta viperis hymus." Hor.

"Εϛαι δη τȣτ' αμαρ, οπηνικα νεβρον εν ευνᾳ
"Καρχαροδων σινεσθαι ιδων λυκος ȣκ εθελησει." Theoc.

I have laid before the reader theſe common paſſages from the moſt elegant of the antient poets, that he may ſee how greatly the Prophet on the ſame ſubject has the advantage upon the compariſon; how much the former fall ſhort of that beauty and elegance, and variety of imagery, with which Iſaiah has ſet forth the very ſame ideas. The wolf and the leopard not only forbear to deſtroy the lamb and the kid, but even take their abode and lie down together with them. The calf, and the young lion, and the fatling, not only come together, but are led quietly in the ſame band, and that by a little child. The heifer and the ſhe-bear not only feed together, but even lodge their young ones, for whom they uſed to be moſt jealouſly fearful, in the ſame place. All the ſerpent-kind is ſo perfectly harmleſs, that the ſucking infant, and the newly weaned child, puts his hand on the baſiliſk's den, and plays upon the hole of the aſpic. The lion not only abſtains from preying on the weaker animals, but becomes tame and domeſtic, and feeds on ſtraw like the ox. Theſe are all beautiful circumſtances, not one of which has been touched upon by the antient poets. The Arabian and Perſian poets elegantly apply the ſame ideas, to ſhew the effects of juſtice impartially adminiſtered, and firmly ſupported, by a great and good king:

> "Rerum dominus Mahmud, rex potens;
> "Ad cujus aquam potum veniunt ſimul agnus et lupus."
> Ferduſi.
>
> "Juſtitia, a qua manſuetus fit lupus fame aſtrictus;
> "Eſuriens, licet hinnuleum candidum videat."
> Ibn Onein.
> Jones, Poeſ. Aſiat. Comment. p. 380.

The application is extremely ingenious and beautiful; but the exquiſite imagery of Iſaiah is not equalled.

7. Together—] Here a word is omitted in the text, יחדו, *together*; which ought to be repeated in the ſecond hemiſtich, being quite neceſſary to the ſenſe. It is accordingly twice expreſſed by the LXX, and Syr.

10. The root of Jeſſe, which ſtandeth—] St. John hath taken this expreſſion from Iſaiah, Rev. V. 5. and XXII. 16. where Chriſt hath twice applied it to himſelf. Seven MSS have עומד, the preſent participle. "Radix Iſæi dicitur jam ſtare, & aliquantum ſtetiſſe, in ſignum populorum." Vitringa. Which rightly explains either of the two readings.

11. JEHOVAH] For אדני, thirty-three MSS, and two Editions, read יהוה.

11—26. And it ſhall come to paſs in that day—] This part of the chapter contains a prophecy, which certainly remains yet to be accompliſhed. See Lowth on the place.

13. And the enmity of Judah—] צררים. "Poſ-
"tulat pars poſterior verſus, ut intelligantur *in-*
"*micitiæ* Judæ in Ephraimum:—& poteſt צררים
"inimicitiam notare, ut נחמים pœnitentiam, Hoſ.
"XI. 8." SECKER.

15. ſmite with a drought—] The Chaldee reads החריב; and ſo perhaps LXX, who have ερημωσει, the word by which they commonly render it. Vulg. *deſolabit.* The LXX. Vulg. and Chald. read הדריכהו, "ſhall make *it* paſſable," adding the pronoun, which is neceſſary.

Here is a plain alluſion to the paſſage of the Red Sea. And the Lord's ſhaking his hand over the river with his vehement wind, refers to a particular circumſtance of the ſame miracle: for "he cauſed "the ſea to go back by a ſtrong eaſt wind all that "night, and made the ſea dry land." Exod. XIV. 21. The tongue; a very appoſite and deſcriptive expreſſion for a bay, ſuch as that of the Red Sea: it is uſed in the ſame ſenſe, Joſh. XV. 2. 5. XVIII. 19. The Latins gave the ſame name to a narrow ſtrip of land running into the ſea: "tenuem produ-"cit in æquora linguam." Lucan. II. 613.

Herodotus I. 189. tells a ſtory of his Cyrus, (a very different character from that of the Cyrus of the Scriptures and Xenophon,) which may ſomewhat illuſtrate this paſſage: in which it is ſaid, that God would inflict a kind of puniſhment and judgement on the Euphrates, and render it fordable, by dividing it into ſeven ſtreams. "Cyrus being impeded in his march to Babylon by the Gyndes, a deep and rapid river, which falls into the Tigris; and having loſt one of his ſacred white horſes that attempted to paſs it, was ſo enraged againſt the river, that he threatened to reduce it, and make it ſo ſhallow, that it ſhould be eaſily fordable even by women, who ſhould not be up to their knees in paſſing it. Accordingly he ſet his whole army to work; and cutting three hundred and ſixty trenches, from both ſides of the river, turned the waters into them, and drained them off."

CHAP. XII.

This hymn ſeems, by its whole tenor, and by many expreſſions in it, much better calculated for the uſe of the Chriſtian Church, than for the Jewiſh in any circumſtances, or at any time, that can be aſſigned. The Jews themſelves ſeem to have applied it to the times of Meſſiah. On the laſt day of the feaſt of Tabernacles they fetched water in a golden pitcher from the fountain of Siloah, ſpringing at the foot of Mount Sion without the city: they brought it through the water-gate into the Temple, and poured it, mixed with wine, on the ſacrifice as it lay upon the altar, with great rejoicing. They ſeem to have taken up this cuſtom, for it is not ordained in the law of Moſes, as an emblem of future bleſſings, in alluſion to this paſſage of Iſaiah; "Ye "ſhall draw waters with joy from the fountains of "ſalvation:" expreſſions, that can hardly be underſtood of any benefits afforded by the Moſaic diſpenſation. Our Saviour applied the ceremony, and the intention of it, to himſelf, and to the effuſion of the Holy Spirit, promiſed, and to be given, by him. The ſenſe of the Jews in this matter is plainly ſhewn by the following paſſage of the Jeruſalem Talmud; "Why is it called the place, or houſe, of draw-"ing?" (for that was the term for this ceremony, or for the place where the water was taken up;) "becauſe from thence they draw the Holy Spirit; "as it is written: and ye ſhall draw water with joy "from the fountains of ſalvation." See Wolf. Curæ Philol. in N. T. on John VII. 37. 39.

1. for, though thou haſt been angry—] The Hebrew phraſe, to which the LXX and Vulg. have

too cloſely adhered, is exactly the ſame with that of St. Paul, Rom. vi. 17. "But thanks be to God, that ye were the ſlaves of ſin; but have obeyed from the heart—" that is, "that, whereas, or though, ye were the ſlaves of ſin; yet ye have now obeyed from the heart the doctrine, on the model of which ye were formed."

2. —my ſong—] The pronoun is here neceſſary; and it is added by LXX, Vulg. Syr. who read זמרתי: as it is in a MS. Two MSS omit יה: See Houbigant, not. in loc. Another MS has it in one word, זמרתיה. Seven others omit יהוה. See Exod. xv. 2. with Var. Lect. Kennicott.

CHAP. XIII, AND XIV.

Theſe two chapters (ſtriking off the five laſt verſes of the latter, which belong to a quite different ſubject,) contain one intire prophecy, foretelling the deſtruction of Babylon by the Medes and Perſians; delivered probably in the reign of Ahaz, (ſee Vitringa, I. 380.) about 200 years before the completion of it. The captivity itſelf of the Jews at Babylon (which the Prophet does not expreſſly foretell, but ſuppoſes, in the ſpirit of prophecy, as what was actually to be effected,) did not fully take place till about 130 years after the delivery of this prophecy: and the Medes, who are expreſſly mentioned chap. XIII. 17. as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were releaſed from that captivity, were at this time an inconſiderable people; having been in a ſtate of anarchy ever ſince the fall of the great Aſſyrian Empire, of which they had made a part, under Sardanapalus;

napalus; and did not become a kingdom under Deioces till about the 17th of Hezekiah.

The former part of this prophecy is one of the moſt beautiful examples, that can be given, of elegance of compoſition, variety of imagery, and ſublimity of ſentiment and diction, in the prophetic ſtyle: and the latter part conſiſts of an Ode of ſupreme and ſingular excellence.

The prophecy opens with the command of God to gather together the forces which he had deſtined to this ſervice; v. 2, 3. Upon which the Prophet immediately hears the tumultuous noiſe of the different nations crowding together to his ſtandard; he ſees them advancing, prepared to execute the divine wrath; v. 4, 5. He proceeds to deſcribe the dreadful conſequences of this viſitation; the conſternation which will ſeiſe thoſe that are objects of it; and transferring unawares the ſpeech from himſelf to God, v. 11. ſets forth, under a variety of the moſt ſtriking images, the dreadful deſtruction of the inhabitants of Babylon, which will follow; v. 11—16. and the everlaſting deſolation, to which that great city is doomed; v. 17—22.

The deliverance of Judah from captivity, the immediate conſequence of this great revolution, is then ſet forth, without being much enlarged upon, or greatly amplified: chap. XIV. 1, 2. This introduces, with the greateſt eaſe, and the utmoſt propriety, the triumphant Song on that ſubject; v. 4—28. The beauties of which, the various images, ſcenes, perſons introduced, and the elegant tranſitions from one to another, I ſhall here endeavour to point out in their order; leaving a few remarks upon particular paſſages of theſe two chapters, to be given after theſe general obſervations on the whole.

A chorus of Jews is introduced, expreſſing their ſurpriſe and aſtoniſhment at the ſudden downfall of

Babylon, and the great reverſe of fortune that had befallen the tyrant, who, like his predeceſſors, had oppreſſed his own, and haraſſed the neighbouring kingdoms. Theſe oppreſſed kingdoms, or their rulers, are repreſented under the image of the fir-trees and the cedars of Libanus, frequently uſed to expreſs any thing in the political or religious world, that is ſupereminently great and majeſtic: the whole earth ſhouteth for joy; the cedars of Libanus utter a ſevere taunt over the fallen tyrant; and boaſt their ſecurity now he is no more.

The ſcene is immediately changed; and a new ſet of perſons is introduced: the regions of the dead are laid open, and Hades is repreſented as rouſing up the ſhades of the departed monarchs: they riſe from their thrones to meet the king of Babylon at his coming; and inſult him on his being reduced to the ſame low ſtate of impotence and diſſolution with themſelves. This is one of the boldeſt Proſopopœias, that ever was attempted in poetry; and is executed with aſtoniſhing brevity and perſpicuity, and with that peculiar force, which in a great ſubject naturally reſults from both. The image of the ſtate of the dead, or the Infernum Poeticum of the Hebrews, is taken from their cuſtom of burying, thoſe at leaſt of the higher rank, in large ſepulchral vaults hewen in the rock. Of this kind of ſepulchres there are remains at Jeruſalem now extant; and ſome that are ſaid to be the ſepulchres of the kings of Judah. See Maundrell, p. 76. You are to form to yourſelf an idea of an immenſe ſubterraneous vault, a vaſt gloomy cavern, all round the ſides of which there are cells to receive the dead bodies: here the deceaſed monarchs lie in a diſtinguiſhed ſort of ſtate, ſuitable to their former rank, each on his own couch, with his arms beſide him, his ſword at his head, and the bodies of his chiefs and companions round about him. See Ezek. xxxii. 27. On which place Sir John Chardin's MS Note is as follows: "En Mingrelie ils dorment tous leur epée ſous leurs têtes, "& leurs autres armes à leur coté; & on les enterre "de meſme, leurs armes poſées de cette façon." Theſe illuſtrious ſhades riſe at once from their couches, as from their thrones; and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with inſults on his fall.

The Jews now reſume the ſpeech; they addreſs the king of Babylon as the morning-ſtar fallen from heaven, as the firſt in ſplendor and dignity in the political world fallen from his high ſtate: they introduce him as uttering the moſt extravagant vaunts of his power and ambitious deſigns in his former glory: theſe are ſtrongly contraſted in the cloſe with his preſent low and abject condition.

Immediately follows a different ſcene, and a moſt happy image, to diverſify the ſame ſubject, to give it a new turn and an additional force. Certain perſons are introduced, who light upon the corpſe of the king of Babylon, caſt out and lying naked on the bare ground, among the common ſlain, juſt after the taking of the city; covered with wounds, and ſo disfigured, that it is ſome time before they know him. They accoſt him with the ſevereſt taunts, and bitterly reproach him with his deſtructive ambition, and his cruel uſage of the conquered; which have deſervedly brought upon him this ignominious treatment, ſo different from that which thoſe of his rank uſually meet with, and which ſhall cover his poſterity with diſgrace.

To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total deſolation of the city; the deliverance of his people, and the deſtruction of their enemies; confirming the irreverſible decree by the awful ſanction of his oath.

I believe it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the ſubject is ſo well laid out, and ſo happily conducted, with ſuch a richneſs of invention, with ſuch variety of images, perſons, and diſtinct actions, with ſuch rapidity and eaſe of tranſition, in ſo ſmall a compaſs, as in this Ode of Iſaiah. For beauty of diſpoſition, ſtrength of colouring, greatneſs of ſentiment, brevity, perſpicuity, and force of expreſſion, it ſtands among all the monuments of antiquity unrivalled.

2. Exalt the voice—] The word להם, *to them*, which is of no uſe, and rather weakens the ſentence, is omitted by an Antient MS, and Vulg.

4. —for the battle] The Bodley MS has למלחמה. Cyrus's army was made up of many different nations. Jeremiah calls it "an aſſembly of great nations from "the north country:" ch. L. 9. And afterwards mentions the kingdoms of "Ararat, Minni, and Aſh-"chenaz, (i. e. Armenia, Corduene, Pontus vel Phry-"gia. Vitring.) with the kings of the Medes." ch. LI. 27, 28. See Xenophon. Cyrop.

8. —and they ſhall be terrified] I join this verb, ונבהלו, to the preceding verſe, with Syr. and Vulg.

Ibid. pangs ſhall ſeize *them*] The LXX, Syr, and Chald. read יאחזום, inſtead of יאחזון, which does not expreſs the pronoun *them*, neceſſary to the ſenſe.

10. Yea the ſtars of heaven—] The Hebrew poets, to expreſs happineſs, proſperity, the inſtauration and advancement of ſtates, kingdoms, and potentates, make uſe of images taken from the moſt ſtriking parts of nature, from the heavenly bodies, from the ſun, moon, and ſtars; which they deſcribe as ſhining with increaſed ſplendor, and never ſetting; the moon becomes like the meridian ſun, and the

ſun's light is augmented ſevenfold: ſee Iſ. xxx. 26. new heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and deſtruction of kingdoms is repreſented by oppoſite images: the ſtars are obſcured, the moon withdraws her light, and the ſun ſhines no more; the earth quakes, and the heavens tremble; and all things ſeem tending to their original chaos. See Joel II. 10. III. 15, 16. Amos VIII. 9. Matth. XXIV. 29. and De S. Poeſ. Hebr. Præl. VI. & IX.

11. I will viſit the world] That is, the Babyloniſh empire: as *ἡ οικȣμενη*, for the Roman empire, or for Judea; Luke II. 1. Acts XI. 28. So, univerſus orbis Romanus, for the Roman empire; Salvian. Lib. v. Minos calls Crete his world: "Creten, quæ meus eſt orbis." Ovid. Metamorph. VIII. 99.

14. And the remnant—] Here is plainly a defect in this ſentence, as it ſtands in the Hebrew text; the ſubject of the propoſition is loſt. What is it, that ſhall be like a roe chaſed? The LXX happily ſupply it: *ὁι καταλελειμμενοι*, שאר, *the remnant*. A MS here ſupplies the word יושב, *the inhabitant*: which makes a tolerably good ſenſe; but I much prefer the reading of the LXX.

Ibid. They ſhall look—] That is, the forces of the king of Babylon, deſtitute of their leader, and all his auxiliaries, collected from Aſia Minor, and other diſtant countries, ſhall diſperſe, and flee to their reſpective homes.

15. Every one that is overtaken—] That is, none ſhall eſcape from the ſlaughter: neither they who flee ſingly, diſperſed, and in confuſion; nor they who endeavour to make their retreat in a more regular manner, by forming compact bodies; they ſhall all be equally cut off by the ſword of the enemy.

The LXX have underſtood it in this ſenſe; which they have well expreſſed:

> "Ὃς γαρ αν ἁλῳ ἡττηθησεται,
> "Και ὁιτινες συνηγμενοι εισι πεσουνται μαχαιρᾳ.

Where for ἡττηθησεται, MS Pachom. has εκκενθησεται; & οἱ Γ Cod. Marchal. in margine, & MS I D. II. εκκεντηθησεται: which ſeems to be right, being properly expreſſive of the Hebrew.

17. Who ſhall hold ſilver of no account] That is, who ſhall not be induced, by large offers of gold and ſilver for ranſom, to ſpare the lives of thoſe whom they have ſubdued in battle: their rage and cruelty will get the better of all ſuch motives. We have many examples in the Iliad and in the Æneid of addreſſes of the vanquiſhed to the pity and avarice of the vanquiſhers, to induce them to ſpare their lives.

> "Eſt domus alta: jacent penitus defoſſa talenta
> "Cælati argenti: ſunt auri pondera facti
> "Infectique mihi: non hic victoria Teucrûm.
> "Vertitur; aut anima una dabit diſcrimina tanta.
> "Dixerat: Æneas contra cui talia reddit:
> "Argenti atque auri memoras quæ multa talenta
> "Gnatis parce tuis." Æn. x. 526.

> "High in my dome are ſilver talents roll'd,
> "With piles of labour'd and unlabour'd gold.
> "Theſe, to procure my ranſom, I reſign;
> "The war depends not on a life like mine:
> "One, one poor life can no ſuch difference yield,
> "Nor turn the mighty balance of the field.
> "The talents, (cried the prince,) thy treaſur'd ſtore,
> "Keep for thy ſons." Pitt.

It is remarkable, that Xenophon makes Cyrus open a ſpeech to his army, and in particular to the Medes, who made the principal part of it, with praiſing them for their diſregard of riches. Ανδρες

Μηδοι, και παντες οἱ παροντες, εγω ὑμας οιδα σαφως, ὁτι ουτε χρηματων δεομενοι συν εμοι εξηλθετε—"Ye Medes, "and others who now hear me, I well know, that "you have not accompanied me in this expedition "with a view of acquiring wealth." Cyrop. Lib. v.

18. Their bows ſhall daſh—] Both Herodotus, I. 61. and Xenophon, Anab. III. mention, that the Perſians uſed large bows; τοξα μεγαλα: and the latter ſays particularly, that their bows were three cubits long: Anab. IV. They were celebrated for their archers: ſee chap. XXII. 6. Jer. XLIX. 35. Probably their neighbours and allies, the Medes, dealt much in the ſame ſort of arms. In Pſ. XVIII. 35. and Job XX. 24. mention is made of a bow of braſs: if the Perſian bows were of metal, we may eaſily conceive, that with a metalline bow of three cubits length, and proportionably ſtrong, the ſoldiers might daſh and ſlay the young men, the weaker and unreſiſting part of the inhabitants (for they are joined with the fruit of the womb and the children,) in the general carnage on taking the city.

18. And on the fruit—] A MS reads ועל פרי. And nine MSS (three Antient) and two Editions, with LXX, Vulg. Syr. add likewiſe the conjunction ו to על afterward.

19. And Babylon] The great city of Babylon was at this time riſing to its highth of glory, while the Prophet Iſaiah was repeatedly denouncing its utter deſtruction. From the firſt of Hezekiah to the firſt of Nebuchadnezzar, under whom it was brought to the higheſt degree of ſtrength and ſplendor, are about 120 years. I will here very briefly mention ſome particulars of the greatneſs of the place, and note the ſeveral ſteps by which this remarkable prophecy was at length accompliſhed in the total ruin of it.

It was, according to the loweſt account given of it by antient hiſtorians, a regular ſquare, forty-five miles in compaſs, incloſed by a wall two hundred foot high, fifty broad; in which there were a hundred gates of braſs. Its principal ornaments were the Temple of Belus, in the middle of which was a tower of eight ſtories of building, upon a baſe of a quarter of a mile ſquare; a moſt magnificent palace; and the famous hanging gardens; which were an artificial mountain, raiſed upon arches, and planted with trees of the largeſt as well as the moſt beautiful ſorts.

Cyrus took the city, by diverting the waters of the Euphrates, which ran through the midſt of it, and entering the place at night by the dry channel. The river, being never reſtored afterward to its proper courſe, overflowed the whole country, and made it little better than a great moraſs: this and the great ſlaughter of the inhabitants, with other bad conſequences of the taking of the city, was the firſt ſtep to the ruin of the place. The Perſian monarchs ever regarded it with a jealous eye; they kept it under, and took care to prevent its recovering its former greatneſs. Darius Hyſtaſpis not long afterward moſt ſeverely puniſhed it for a revolt, greatly depopulated the place, lowered the walls, and demoliſhed the gates. Xerxes deſtroyed the Temples, and with the reſt the great Temple of Belus. Herod. III. 159. Arrian. Exp. Alexandri, Lib. VII. The building of Seleucia on the Tigris exhauſted Babylon by its neighbourhood, as well as by the immediate loſs of inhabitants taken away by Seleucus to people his new city. Strabo Lib. XVI. A king of the Parthians ſoon after carried away into ſlavery a great number of the inhabitants, and burnt and deſtroyed the moſt beautiful parts of the city. Valeſii Excerpt. Diodori, p. 377. Strabo (ibid.) ſays, that in his time great part of it was a mere deſert; that the Perſians had partly deſtroyed it; and that time, and the neglect of the Macedonians, while they were maſters of it, had nearly completed its deſtruction. Jerom (in loc.) ſays, that in his time it was quite in ruins, and that the walls ſerved only for the incloſure of a park or foreſt for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unſatisfactory account of their ſucceſs: what Benjamin of Tudela and Pietro della Valle ſuppoſed to have been ſome of its ruins, Tavernier thinks are the remains of ſome late Arabian building. Upon the whole, Babylon is ſo utterly annihilated, that even the place, where this Wonder of the World ſtood, cannot now be determined with any certainty. See alſo Note on ch. XLIII. 14.

We are aſtoniſhed at the accounts which antient hiſtorians of the beſt credit give, of the immenſe extent, highth, and thickneſs of the walls of Ninivch and Babylon: nor are we leſs aſtoniſhed, when we are aſſured, by the concurrent teſtimony of modern travellers, that no remains, not the leaſt traces, of theſe prodigious works are now to be found. Our wonder will, I think, be moderated in both reſpects, if we conſider the fabric of theſe celebrated walls, and the nature of the materials of which they conſiſted. Buildings in the Eaſt have always been, and are to this day, made of earth or clay mixed, or beat up, with ſtraw to make the parts cohere, and dried only in the ſun. This is their method of making bricks. See Note on chap. IX. 9. The walls of the city were built of the earth digged out on the ſpot, and dried upon the place; by which means both the ditch and the wall were at once formed; the former furniſhing materials for the latter. That the walls of Babylon were of this kind is well known; and Beroſus expreſſly ſays, (apud Joſeph. Antiq. x. 11.) that Nebuchadnezzar added three new walls both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this ſort muſt have a great thickneſs in proportion to its highth, otherwiſe it cannot ſtand. The thickneſs of the walls of Babylon is ſaid to have been one fourth of their highth; which ſeems to have been no more than was abſolutely neceſſary. Maundrell, ſpeaking of the garden walls of Damaſcus; "they are, ſays he, of a very ſingular ſtructure. "They are built of great pieces of earth, made in "the faſhion of brick, and hardened in the ſun. In "their dimenſions they are two yards long each, "and ſomewhat more than one broad, and half a "yard thick." And afterward, ſpeaking of the walls of the houſes; "From this dirty way of building they have this amongſt other inconveniences, "that upon any violent rain the whole city becomes, "by the waſhing of the houſes, as it were a quagmire." p. 124. And ſee note on ch. xxx. 13. When a wall of this ſort comes to be out of repair, and is neglected, it is eaſy to conceive the neceſſary conſequences; namely, that in no long courſe of ages it muſt be totally deſtroyed by the heavy rains, and at length waſhed away, and reduced to its original earth.

22. —in their palaces] באלמנותיו, a plain miſtake, I preſume, for בארמנתיו. It is ſo corrected in one MS.

> "*Πουλυποδες δ᾽ εν εμοι θαλάμας, φωκαιτε μελαιναι,*
> "*Οικια ποιησονται ακηδεα, χητει λαων.*"
>
> Homer. Hymn. in Apol. 77.

Of which the following paſſage of Milton may be taken for a tranſlation, though not ſo deſigned:

"And in their palaces,
"Where luxury late reign'd, ſea-monſters whelp'd,
"And ſtabled." P. L. xi. 750.

CHAP. XIV.

1. And will yet chooſe Iſrael.] That is, will ſtill regard Iſrael as his choſen people; however he may ſeem to deſert them, by giving them up to their enemies, and ſcattering them among the nations. Judah is ſometimes called Iſrael: ſee Ezek. xiii. 16. Malach. i. 1. ii. 11. but the name of Jacob, and of Iſrael, uſed apparently with deſign in this place; each of which names includes the twelve Tribes; and the other circumſtances mentioned in this and the next verſe, which did not in any complete ſenſe accompany the return from the captivity of Babylon; ſeem to intimate, that this whole prophecy extends its views beyond that event.

3. —in that day] ביום ההוא. The word ההוא is added in two MSS, and was in the copies from which the LXX and Vulg. tranſlated: εν τη ἡμερᾳ εκεινη, *in die illa*, (ἡ αναπαυσει, MS Pachom. adding ἡ). This is a matter of no great conſequence: however, it reſtores the text to its common form, almoſt conſtantly uſed on ſuch occaſions; and is one among many inſtances of a word loſt out of the printed copies.

4. —this parable—] *Maſhal.* I take this to be the general name for poetic ſtyle among the Hebrews, including every ſort of it, as ranging under one, or other, or all of the characters, of Sententious, Figurative, and Sublime; which are all contained in the original notion, or in the uſe and application of the word *maſhal.* Parables or Proverbs, ſuch as

thoſe of Solomon, are always expreſſed in ſhort pointed ſentences; frequently figurative, being formed on ſome compariſon; generally forcible and authoritative, both in the matter and the form. And ſuch in general is the ſtyle of the Hebrew Poetry. The verb *maſhal* ſignifies to rule, to exerciſe authority; to make equal, to compare one thing with another; to utter parables, or acute, weighty, and powerful ſpeeches, in the form and manner of parables, though not properly ſuch. Thus Balaam's firſt prophecy, Num. XXIII. 7—10, is called his *maſhal*; though it has hardly any thing figurative in it; but it is beautifully ſententious, and, from the very form and manner of it, has great ſpirit, force, and energy. Thus Job's laſt ſpeeches, in anſwer to the Three Friends, chap. XXVII,—XXXI. are called *maſhals*; from no one particular character, which diſcriminates them from the reſt of the poem, but from the ſublime, the figurative, the ſententious manner, which equally prevails through the whole poem, and makes it one of the firſt and moſt eminent examples extant of the truly great and beautiful in poetic ſtyle.

The LXX in this place render the word by θρῆνος, *a lamentation*. They plainly conſider the ſpeech here introduced as a piece of poetry; and of that ſpecies of poetry, which we call the Elegiac: either from the ſubject, it being a poem on the fall and death of the king of Babylon; or from the form of the compoſition, which is of the Longer ſort of Hebrew verſe, in which the Lamentations of Jeremiah, called by the LXX θρῆνοι, are written.

11. —thy covering] Twenty-eight MSS, (ten Antient) and ſeven Editions, with the LXX and Vulg. read ומכסך, in the ſingular number.

12. O Lucifer, ſon of the Morning] See Note on XIII. 10.

13. the mount of the divine preſence—] It appears plainly from Exod. xxv. 22. and xxix. 42, 43. where God appoints the place of meeting with Moſes, and promiſes to meet with him before the ark, to commune with him, and to ſpeak unto him; and to meet the children of Iſrael at the door of the Tabernacle; that the Tabernacle, and afterward the Temple, and Mount Sion, (or Moriah, which is reckoned a part of Sion,) whereon it ſtood, was called the Tabernacle, and the Mount, of Convention, or of Appointment; not from the people's aſſembling there to perform the ſervices of their religion, (which is what our Tranſlation expreſſes by calling it the Tabernacle of the Congregation,) but becauſe God appointed that for the place, where He himſelf would meet with Moſes, and commune with him, and would meet with the people. Therefore, הר מועד, or אהל מועד, means the place appointed by God, where he would preſent himſelf: agreeably to which I have rendered it in this place, the Mount of the Divine Preſence.

19. —like the tree abominated] That is, as an abomination and deteſtation; ſuch as the tree is, on which a malefactor has been hanged. "It is written, ſaith St. Paul, Galat. III. 13. curſed is every man that hangeth on a tree:" from Deut. xxi. 23. The Jews therefore held alſo as accurſed and polluted the tree itſelf on which a malefactor had been executed, or on which he had been hanged after having been put to death by ſtoning. "Non ſuſpendunt ſuper arbore, quæ radicibus ſolo adhæreat; ſed ſuper lingo eradicato, ut ne ſit exciſio moleſta: nam lignum, ſuper quo fuit aliquis ſuſpenſus cum ſuſpendioſo ſepelitur; ne maneat illi malum nomen, & dicant homines, Iſtud eſt lignum, in quo ſuſpenſus eſt ille, *ὁ δεινα*. Sic lapis, quo aliquis fuit lapidatus; & gladius, quo fuit occiſus is qui eſt occiſus; & ſu-

darium ſive mantile, quo fuit aliquis ſtrangulatus: omnia hæc cum iis, qui perierunt, ſepeliuntur." Maimonides, apud Caſaub. in Baron. Exercitat. XVI. An. 34. Num. 134. "Cum itaque homo ſuſpenſus maximæ eſſet abominationi,—Judæi quoque præ cæteris abominabantur lignum quo fuerat ſuſpenſus, ita ut illud quoque terra tegerent, tanquam rem abominabilem. Unde Interpres Chaldæus hæc verba tranſtulit כחט טמיר, ſicut virgultum abſconditum, ſive ſepultum." Kalinſki, Vaticinia Obſervationibus illuſtrata, p. 342. Agreeably to which, Theodoret, Hiſt. Eccleſiaſt. I. 17, 18, in his account of the finding of the Croſs by Helena, ſays, that the three Croſſes were buried in the earth near the place of our Lord's ſepulchre.

Ibid. —cloathed with the ſlain.] Thirty-five MSS (ten Ancient), and three Editions, have the word fully written, לבוש. It is not a noun, but the participle paſſive: thrown out among the common ſlain, and covered with the dead bodies. So ver. 11. the earth-worm is ſaid to be his bed-covering.

20. Becauſe thou haſt deſtroyed thy country; thou haſt ſlain thy people.] Xenophon gives an inſtance of this king's wanton cruelty in killing the ſon of Gobrias, on no other provocation than that, in hunting, he ſtruck a boar and a lion, which the king had miſſed. Cyrop. IV. p. 309.

23. I will plunge it—] I have here very nearly followed the verſion of the LXX: the reaſons for which ſee in the laſt Note on De Poeſi Hebr. Prælect. XXVIII.

25. To cruſh the Aſſyrian—on my mountains] The Aſſyrians and Babylonians are the ſame people: Herod. I. 199, 200. Babylon is reckoned the principal city in Aſſyria: ibid. 178. Strabo ſays the ſame thing; lib. XVI. ſub init. The circumſtance of this judgement's being to be executed on God's mountains

mountain is of importance: it may mean the deſtruction of Senacherib's army near Jeruſalem; and have ſtill a further view: compare Ezek. XXXIX. 4. and ſee Lowth on this place of Iſaiah.

28. Uzziah had ſubdued the Philiſtines, 2 Chron. XXVI. 6, 7; but taking advantage of the weak reign of Ahaz, they invaded Judea, and took and held in poſſeſſion ſome cities in the ſouthern part of the kingdom. On the death of Ahaz, Iſaiah delivers this prophecy, threatening them with the deſtruction that Hezekiah, his ſon, and great-grandſon of Uzziah, ſhould bring upon them: which he effected; for "he ſmote the Philiſtines, even unto Gaza, and the borders thereof." 2 Kings XVIII. 8. Uzziah therefore muſt be meant by the rod that ſmote them, and by the ſerpent, from whom ſhould ſpring the flying fiery ſerpent; that is, Hezekiah, a much more terrible enemy, than even Uzziah had been.

30. —he will ſlay] The LXX read המית, in the third perſon, ανελει; and ſo Chald. The Vulgate remedies the confuſion of perſons in the preſent Text, by reading both the verbs in the firſt perſon.

31. from the North cometh a ſmoke] That is, a cloud of duſt, raiſed by the march of Hezekiah's army againſt Philiſtia; which lay to the ſouth-weſt from Jeruſalem. A great duſt raiſed has, at a diſtance, the appearance of ſmoke: "fumantes pulvere campi." Virg. Æn. XI. 908.

32. —to the ambaſſadors of the nations] The LXX read גוים, εθνων, plural; and ſo the Chaldee, and one MS. The ambaſſadors of the neighbouring nations, that ſend to congratulate Hezekiah on his ſucceſs; which in his anſwer he will aſcribe to the protection of God. See 2 Chron. XXXII. 23. Or, if גוי, ſingular, the reading of the Text, be preferred, the ambaſſadors ſent by the Philiſtines to demand peace.

CHAP. XV.

This and the following chapter, taken together, make one intire prophecy, very improperly divided into two parts. The time of the delivery, and conſequently of the completion of it, which was to be in three years from that time, is uncertain; the former not being marked in the prophecy itſelf, nor the latter recorded in hiſtory. But the moſt probable account is, that it was delivered ſoon after the foregoing, in the firſt year of Hezekiah: and that it was accompliſhed in his fourth year, when Shalmaneſer invaded the kingdom of Iſrael. He might probably march through Moab; and, to ſecure every thing behind him, poſſeſs himſelf of the whole country, by taking their principal ſtrong places, Ar and Kirhares.

Jeremiah has happily introduced much of this prophecy of Iſaiah into his own larger prophecy againſt the ſame people in his XLVIIIth chapter; denouncing God's judgements on Moab, ſubſequent to the calamity here foretold, and to be executed by Nebuchadnezzar: by which means ſeveral miſtakes in the preſent Text of both Prophets may be rectified.

1. Becauſe in the night—] בליל. That both theſe cities ſhould be taken in the night is a circumſtance ſomewhat unuſual; and not ſo material, as to deſerve to be ſo ſtrongly inſiſted upon. Vitringa, by his remark on this word, ſhews, that he was diſſatisfied with it in its plain and obvious meaning; and is forced to have recourſe to a very hard metaphorical interpretation of it. "Noctu,

vel nocturno impetu; vel metaphorice, repente, ſubito, inexpectata deſtructione: placet poſterius." Calmet conjectures, and I think it probable, that the true reading is כליל. There are many miſtakes in the Hebrew text ariſing from the very great ſimilitude of the letters ב and כ, which in many MSS, and even in ſome printed Editions, are hardly diſtinguiſhable. Admitting this reading, the tranſlation will be:

" Becauſe Ar is utterly deſtroyed, Moab is undone!
" Becauſe Kir is utterly deſtroyed, Moab is undone!

2. Beth-Dibon:—] This is the name of one place; and the two words are to be joined together, without the ו intervening: ſo Chald. and Syr.

Ibid. —on every head] For ראשיו, read ראש. So the parallel place, Jer. XLVIII. 37. and ſo three MSS (one Antient). An Antient MS reads על כל ראש.

Ibid. On every head there is baldneſs, and every beard is ſhorn.] Herodotus, II. 36, ſpeaks of it as a general practice among all men, except the Egyptians, to cut off their hair as a token of mourning. " Cut off thy hair and caſt it away, ſays Jeremiah, VII. 29, and take up a lamentation."

Τȣτο νυ και γερας οιον οἰζυροισι βροτοισι
Κειρασθαι τε κομην, βαλλειν τ' απο δακρυ παρειων.
Hom. Odyſſ. IV. 197.

" The rites of woe
" Are all, alas! the living can beſtow;
" O'er the congenial duſt enjoin'd to ſhear
" The graceful curl, and drop the tender tear." Pope.

Ibid. —ſhorn—] The printed Editions, as well as the MSS, are divided on the reading of this word: ſome have גדועה, others גרעה. The ſimilitude of the letters ד and ר has likewiſe occaſioned many miſtakes. In the preſent caſe, the ſenſe is pretty much the ſame with either reading. The text of Jer. XLVIII. 37. has the latter.

4. —the very loins—] So the LXX, ἡ οσφυς, and Syr. They cry out violently, with their utmoſt force.

5. The heart of Moab crieth within her.] For לבי, LXX read לבו, or לב; the Chald. לבו. For בריחיה, Syr. reads ברוחה; and ſo likewiſe the LXX, rendering it ἐν αὐτῃ, Edit. Vat. or ἐν ἑαυτῃ, Edit. Alex. and MS 1 D. II.

Ibid. —a young heifer] Heb. a heifer *three years* old, in full ſtrength; as Horace uſes *equa trima*, for a young mare juſt coming to her prime. Bochart obſerves from Ariſtotle, Hiſt. Animal. lib. IV. that, in this kind of animals alone, the voice of the female is deeper than that of the male: therefore the lowing of the heifer, rather than of the bullock, is choſen by the Prophet, as the properer image to expreſs the mourning of Moab. But I muſt add, that the expreſſion here is very ſhort and obſcure, and the opinions of interpreters are various in regard to the meaning. Compare Jer. XLVIII. 34.

Ibid. —they ſhall aſcend] For יעלה, LXX and a MS read in the plural יעלו. And from this paſſage, the parallel place in Jer. XLVIII. 5, muſt be corrected; where for יעלה בכי, which gives no good ſenſe, read יעלה בו.

7. —ſhall periſh] אבדו, or אבדה. This word ſeems to have been loſt out of the Text: it is ſupplied by the parallel place, Jer. XLVIII. 36. Syr. expreſſes it by עבר, præteriit; and Chald. by יתבזון, diripientur.

Ibid. to the valley of willows.] That is, to Babylon. Hieron. and Jarchi in loc. both referring to Pſ. CXXXVII. 2. So likewiſe Prideaux, Le Clerc, &c.

9. Upon the eſcaped of Moab and Ariel, and the remnant of Admah.] The LXX for אריה read אריאל. Ar Moab was called alſo Ariel, or Areopolis, Hieron. and Theodoret. ſee Cellarius. They make אדמה alſo a proper name. Michaelis thinks, that the Moabites might be called the remnant of Admah, as ſprung from Lot and his daughters eſcaped from the deſtruction of that and the other cities; or metaphorically, as the Jews are called the princes of Sodom, and people of Gomorrah, chap. i. 10. Bibliothek Orient. Part v. p. 195. The reading of this verſe is very doubtful; and the ſenſe, in every way in which it can be read, very obſcure.

CHAP. XVI.

1. I will ſend forth the ſon—] Both the reading and meaning of this verſe are ſtill more doubtful than thoſe of the preceding. The LXX and Syr. read אשלח, in the firſt perſon ſing. future tenſe: the Vulg. and Talmud Babylon. read שלח, ſing. imperative. The Syr. for כר reads בר, which is confirmed by one MS, and perhaps by a ſecond. The two firſt verſes deſcribe the diſtreſs of Moab on the Aſſyrian invaſion; in which even the ſon of the prince of the country is repreſented as forced to flee for his life through the deſert, that he may eſcape to Judea; and the young women are driven forth, like young birds caſt out of the neſt, and endeavouring to wade through the fords of the river Arnon.

3 Impart counſel—] The Vulg. renders the verbs in the beginning of this verſe in the ſingular number. So the Keri; and ſo likewiſe many MSS have it, and ſome Editions, and Syr. The verbs

throughout the verſe are alſo in the feminine gender; agreeing with Sion, which I ſuppoſe to be underſtood.

4. the outcaſts of Moab—] Setting the points aſide, this is by much the moſt obvious conſtruction of the Hebrew, as well as moſt agreeable to the context, and the deſign of the Prophet. And it is confirmed by the LXX, οἱ φυγάδες Μωαϐ, & Syr.

Ibid. —the oppreſſor—] Perhaps the Iſraelites; who in the time of Ahaz invaded Judah, defeated his army, ſlaying 120,000 men; and brought the kingdom to the brink of deſtruction. Judah, being now in a more proſperous condition, is repreſented as able to receive and to protect the fugitive Moabites. And with thoſe former times of diſtreſs, the ſecurity and flouriſhing ſtate of the kingdom under the government of Hezekiah is contraſted.

6. We have heard the pride of Moab—] For נא, read נאה; two MSS, (one Antient,) and Jer. XLVIII. 29. Zephaniah, in his prophecy againſt Moab, the ſubject of which is the ſame with that of Jeremiah in his XLVIIIth chapter (ſee above Note on XV. 1.) enlarges much on the pride of Moab, and their inſolent behaviour towards the Jews:

> "I have heard the reproach of Moab;
> "And the revilings of the ſons of Ammon:
> "Who have reproached my people;
> "And have magnified themſelves againſt their borders.
> "Therefore, as I live, ſaith JEHOVAH God of Hoſts, the
> "God of Iſrael:
> "Surely Moab ſhall be as Sodom,
> "And the ſons of Ammon as Gomorrah:
> "A poſſeſſion of nettles, and pits of ſalt,
> "And a deſolation for ever.
> "The reſidue of my people ſhall ſpoil them,
> "And the remnant of my nation ſhall diſpoſſeſs them:
> "This ſhall they have for their pride;

"Becauſe they have raiſed a reproach, and have magni-
"fied themſelves,
"Againſt the people of JEHOVAH God of Hoſts."
Zeph. II. 8—10.

7. For the men of Kirhares—] A palpable miſtake in this place is happily corrected by the parallel text of Jer. XLVIII. 31. where, inſtead of אשישי, *foundations*, or *flagons*, we read אנשי, *men*. In the ſame place of Jeremiah, and in ver. 36. and here in ver. 11, the name of the city is Kirhares, not Kirhareſheth.

Ibid. —are put to ſhame] Here the text of Jeremiah leaves us much at a loſs, in a place that ſeems to be greatly corrupted. The LXX join the two laſt words of this verſe with the beginning of the following. Their rendering is; *και ȣκ εντραπηση τα πεδια εσεϐων.* For אך they muſt have read אל: otherwiſe, how came they by the negative, which ſeems not to belong to this place? Neither is it eaſy to make ſenſe of the reſt without a ſmall alteration, by reading, inſtead of *εντραπηση τα*, *εντραπησεται.* In a word, the Arabic verſion taken from the LXX, plainly authoriſes this reading of the LXX, and without the negative; and it is fully confirmed by MSS Pachom. and I D. II. which have both of them, *εντραπησεται πεδια Εσεϐων*, without the negative; which makes an excellent ſenſe, and, I think, gives us the true reading of the Hebrew text: אך נכלמו שדמות חשבון. They frequently render the verb נכלם by *εντρεπομαι.* And נכלמו anſwers perfectly well to אמלל, the parallel word in the next line. The MSS vary in expreſſing the word נכאים, which gives no tolerable ſenſe in this place; one reads נוכאים, two others בכאים, in another the כ is upon a raſure of two letters: and Vulg. inſtead of it reads מכותם, *plagas ſuas.*

8. Her branches extended themſelves—] For נטשו, a MS has נגשו; which may perhaps be right: compare Jer. XLVIII. 32. which has in this part of the ſentence the ſynonymous word נגעו.

The meaning of this verſe is, that the wines of Sibmah and Heſhbon were greatly celebrated, and in high repute with all the great men and princes of that and the neighbouring countries; who indulged themſelves even to intemperance in the uſe of them. So that their vines were ſo much in requeſt, as not only to be propagated all over the country of Moab, to the ſea of Sodom; but to have cions of them ſent even beyond the ſea into foreign countries.

הלמו, knocked down, demoliſhed; that is, overpowered, intoxicated. The drunkards of Ephraim are called by the Prophet, chap. XXVIII. 1. הלומי יין. See Schultens on Prov. XXIII. 25. Gratius, ſpeaking of the Mareotic wine, ſays of it,

> "Pharios quæ fregit noxia reges." Cyneg. ver 312.

9. as with the weeping—] For בבכי, a MS reads בכי. In Jer. XLVIII. 32. it is מבכי. LXX read כבכי, which I follow.

Ibid. And upon thy vintage the deſtroyer hath fallen] ועל קצירך הידד נפל. In theſe few words there are two great miſtakes; which the text of Jer. XLVIII. 32. rectifies: for קצירך, it has בצירך; and for הידד, שדד: both which corrections the Chaldee in this place confirms. As to the firſt,

> "Heſebon and Eleale, and
> "The flowery dale of Sibmah clad with vines,"

were never celebrated for their *harveſts*; it was the *vintage* that ſuffered by the irruption of the enemy: and ſo read LXX, and Syr. הידד is the noiſy acclamation of the treaders of the grapes: and ſee what ſenſe this makes in the literal rendering of the Vulgate: ſuper meſſem tuam "vox calcantium irruit." The reading in Jer. XLVIII. 32. is certainly right, שדד נפל, *vaſtator* irruit. The ſhout of the treaders does not come in till the next verſe: in which the text of Iſaiah in its turn mends that of Jeremiah, XLVIII. 33. where inſtead of the firſt הידד, *the ſhout*, we ought undoubtedly to read, as here, הדרך, *the treader*.

10. An end is put to the ſhouting] The LXX read השבת, paſſive, and in the third perſon; rightly: for God is not the ſpeaker in this place. The rendering of LXX is ϖεπαυται γαρ κελευσμα; which laſt word, neceſſary to the rendering of the Hebrew, and to the ſenſe, is ſupplied by MSS Pachom. and 1 D. II. having been loſt out of the other copies.

12. when Moab ſhall ſee—] For נראה, a MS reads ראה, and ſo Syr. and Chald. "Perhaps "כי נראה is only a various reading of כי נלאה." SECKER. A very probable conjecture.

14. —and without ſtrength] An antient MS, with LXX, reads ולא.

CHAP. XVII.

This prophecy by its Title ſhould relate only to Damaſcus: but it full as much concerns, and more largely treats of, the kingdom of Samaria and the Iſraelites, confederated with Damaſcus and the Syrians againſt the kingdom of Judah. It was delivered probably ſoon after the prophecies of the VIIth and VIIIth chapters, in the beginning of the reign of Ahaz; and was fulfilled by Tiglath Pileſer's taking Damaſcus, and carrying the people captives to Kir, (2 Kings XVI. 9.) and overrunning great part of the kingdom of Iſrael, and carrying a great number of the Iſraelites alſo captives to Aſſyria: and ſtill more fully in regard to Iſrael, by the conqueſt of the kingdom, and the captivity of the people, effected a few years after by Shalmaneſer.

1. —a ruinous heap] For מעי the LXX read לעי, Vulg. כעי. I follow the former.

2. The cities are deſerted for ever] What has Aroer on the river Arnon to do with Damaſcus? and if there be another Aroer on the northern border of the tribe of Gad, (as Reland ſeems to think there might be,) this is not much more to the purpoſe. Beſides, the cities of Aroer, if Aroer itſelf is a city, makes no good ſenſe. The LXX, for ערער, *Aroer*, read עדי עד, *εις τον αιωνα*, *for ever*, or for a long duration. The Chald. takes the word for a verb from ערה, tranſlating it חרבו, devaſtabuntur. The Syr. read ערועיר. So that the reading is very doubtful. I follow the LXX, as making the plaineſt ſenſe.

3. —the pride of Syria—] For שאר Houbigant reads שאת, *the pride*, anſwering, as the ſentence ſeems evidently to require, to כבוד, *the glory* of Iſrael. The conjecture is ſo very probable, that I venture to follow it.

5. —as when one gathereth—] That is, the king of Aſſyria ſhall ſweep away the whole body of the people, as the reaper ſtrippeth off the whole crop of corn; and the remnant ſhall be no more in proportion, than the ſcattered ears left to the gleaner. The valley of Rephaim near Jeruſalem, was celebrated for its plentiful harveſt; it is here uſed poetically for any fruitful country.

8. —the altars dedicated to the work of his hands] The conſtruction of the words, and the meaning of the ſentence, in this place, are not obvious: all the antient verſions, and moſt of the modern, have miſtaken it. The word מעשה ſtands *in*

regimine with מזבחות, not in appoſition with it; it means the altars *of* the work of their hands; that is, *of* the idols; not which *are* the work of their hands. Thus Kimchi has explained it, and Le Clerc has followed him.

9. —the Hivites and the Amorites—] החורש והאמיר. No one has ever yet been able to make any tolerable ſenſe of theſe words. The tranſlation of the LXX has happily preſerved what ſeems to be the true reading of the Text, as it ſtood in the copies of their time; though the words are now tranſpoſed, either in the Text, or in their Verſion; *οἱ Αμοῤῥαιοι και οἱ Ευαιοι.* It is remarkable, that many commentators, who never thought of admitting the reading of the LXX, yet underſtand the paſſage as referring to that very event, which their verſion expreſſes: ſo that it is plain, that nothing can be more ſuitable to the context. My Father ſaw the neceſſity of admitting this variation, at a time when it was not uſual to make ſo free with the Hebrew text. See Lowth on the place.

10. —ſhoots from a foreign ſoil] The pleaſant plants, and ſhoots from a foreign ſoil, are allegorical expreſſions for ſtrange and idolatrous worſhip; vicious and abominable practices connected with it; reliance on human aid, and on alliances entered into with the neighbouring nations, eſpecially Egypt: to all which the Iſraelites were greatly addicted; and in their expectations from which they ſhould be grievouſly diſappointed.

12—14. Wo to the multitude—] The three laſt verſes of this chapter ſeem to have no relation to the foregoing prophecy, to which they are joined. It is a beautiful piece, ſtanding ſingly and by itſelf; for neither has it any connection with what follows: whether it ſtands in its right place, or not, I cannot ſay. It is a noble deſcription of the formidable invaſion,

vaſion, and of the ſudden overthrow, of Senacherib: which is intimated in the ſtrongeſt terms, and the moſt expreſſive images; exactly ſuitable to the event.

12, 13. Like the roaring of mighty waters—] Five words, three at the end of the 12th verſe, and two at the beginning of the 13th, are omitted in five MSS; that is, in effect, the repetition, contained in the firſt line of verſe 13th in this tranſlation, is not made. After having obſerved, that it is equally eaſy to account for the omiſſion of theſe words by a tranſcriber, if they are genuine; or their inſertion, if they are not genuine; occaſioned by his carrying his eye backwards to the word לאמים, or forwards to ישאון; I ſhall leave it to the reader's judgement to determine, whether they are genuine, or not.

14. —and he is no more] For איננו ten MSS, (three Antient) and two Editions, and LXX, Syr. Chald. Vulg. have ואיננו. This particle, authenticated by ſo many good vouchers, reſtores the ſentence to the true poetical form, implying a repetition of ſome part of the parallel line preceding, thus:

"At the ſeaſon of evening, behold terror!
"Before the morning, and [behold] he is no more!"
See Prelim. Diſſert. p. xix, Note.

CHAP. XVIII.

This is one of the moſt obſcure prophecies in the whole book of Iſaiah. The ſubject of it, the end and deſign of it, the people to whom it is addreſſed, the hiſtory to which it belongs, the perſon who ſends the meſſengers, and the nation to whom the meſſengers are ſent; are all obſcure and doubtful.

1. The winged cymbal] צלצל כנפים. I adopt this as the moſt probable of the many interpretations, that have been given of theſe words. It is Bochart's: ſee Phaleg IV. 2. The Egyptian Siſtrum is expreſſed by a periphraſis; the Hebrews had no name for it in their language, not having in uſe the inſtrument itſelf. The cymbal they had; an inſtrument in its uſe and ſound not much unlike to the ſiſtrum; and to diſtinguiſh from it the ſiſtrum, they called it the Cymbal with wings. The cymbal was a hollow piece of metal, which being ſtruck againſt another, gave a ringing ſound: the ſiſtrum was a round inſtrument, conſiſting of a broad rim of metal, through which from ſide to ſide ran ſeveral looſe laminæ, or ſmall rods, of metal, which being ſhaken, gave a like ſound; theſe projecting on each ſide, had ſomewhat of the appearance of wings; or might be very properly expreſſed by the ſame word, which the Hebrews uſed for wings, or for the extremity, or a part of any thing projecting. The Siſtrum is given in a medal of Adrian, as the proper attribute of Egypt. See Addiſon on Medals, Series III. Nº 4, where the figure of it may be ſeen.

In oppoſition to other interpretations of theſe words, which have prevailed; it may be briefly obſerved, that צלצל is never uſed to ſignify *ſhadow*, nor כנף applied to the ſails of ſhips.

If therefore the words are rightly interpreted *the winged Cymbal*, meaning the Siſtrum, Egypt muſt be the country to which the prophecy is addreſſed. And upon this hypotheſis the verſion and explanation muſt proceed. I further ſuppoſe, that the prophecy was delivered before Senacherib's return from his Egyptian expedition, which took up three years; and that it was deſigned to give to the Jews, and perhaps likewiſe to the Egyptians, an intimation of God's counſels in regard to the deſtruction of their great and powerful enemy.

Ibid. Which borders or the rivers of Cuſh] What are the rivers of Cuſh, whether the eaſtern branches of the lower Nile, the boundary of Egypt towards Arabia, or the parts of the upper Nile towards Ethiopia, it is not eaſy to determine. The word מעבר ſignifies either *on this ſide*, or *on the further ſide*: I have made uſe of the ſame kind of ambiguous expreſſion in the tranſlation.

2. —in veſſels of papyrus] This circumſtance agrees perfectly well with Egypt. It is well known, that the Egyptians commonly uſed on the Nile a light ſort of ſhips, or boats, made of the reed Papyrus. "Ex ipſo quidem papyro navigia texunt." Plin. XIII. 11.

> "Conſeritur bibula Memphitis cymba papyro."
> Lucan. IV. 136.

Ibid. Go, ye ſwift meſſengers—] To this nation before mentioned, who, by the Nile, and by their numerous canals, have the means of ſpreading the report, in the moſt expeditious manner, through the whole country: go, ye ſwift meſſengers, and carry this notice of God's deſigns in regard to them. By the ſwift meſſengers are meaned, not any particular perſons ſpecially appointed to this office, but any the uſual conveyers of news whatſoever, travellers, merchants, and the like, the inſtruments and agents of common fame: theſe are ordered to publiſh this declaration made by the Prophet throughout Egypt, and to all the world; and to excite their attention to the promiſed viſible interpoſition of God.

Ibid. —ſtretched out in length—] Egypt, that is, the fruitful part of it, excluſive of the deſerts on each ſide, is one long vale, through the middle of which runs the Nile, bounded on each ſide to the Eaſt and Weſt by a chain of mountains; ſeven hundred and fifty miles in length; in breadth, from one to two or three days journey: even at the wideſt part of the Delta, from Peluſium to Alexandria, not above two hundred and fifty miles broad. Egmont and Hayman, and Pococke's Travels.

Ibid. —ſmoothed—] Either relating to the practice of the Egyptian prieſts, who made their bodies ſmooth by ſhaving off their hair: ſee Herod. II. 37: or rather to the country's being made ſmooth, perfectly plain and level, by the overflowing of the Nile.

Ibid. —meted out by line—] It is generally referred to the frequent neceſſity of having recourſe to menſuration in Egypt, in order to determine the boundaries after the inundations of the Nile: to which even the origin of the ſcience of Geometry is by ſome aſcribed. Strabo, lib. XVII. ſub init.

Ibid. —trodden down—] Suppoſed to allude to a peculiar method of tillage in uſe among the Egyptians. Both Herodotus (lib. II.) and Diodorus (lib. I.) ſay, that when the Nile had retired within its banks, and the ground became ſomewhat dry, they ſowed their land, and then ſent in their cattle (their hogs, ſays the former,) to tread in the ſeed; and without any further care expected the harveſt.

Ibid. —the rivers have nouriſhed] The word בזאו is generally taken to be an irregular form for בזזו, *have ſpoiled*, as an Antient MS has it in this place; and ſo moſt of the verſions, both antient and modern, underſtand it. On which Schultens, Gram. Heb. p. 491, has the following remark: "Ne minimam quidem ſpeciem veri habet בזאו, Eſai. XVIII. 2. elatum pro בזזו, *diripiunt*. Hæc eſſet anomalia, cui nihil ſimile in toto linguæ ambitu. In talibus nil finire, vel fateri ex mera agi conjectura, tutius juſtiuſque. Radicem בזא olim extare potuiſſe, quis neget? Si cognatum quid ſectandum erat, ad בזה, *contempſit*, potius decurrendum fuiſſet: ut בזאו pro בזו ſit enuntiatum, vel בזיו. Digna phraſis, *flumina contemnunt terram*, i. e. *inundant*." "בזא, Arab. *extulit ſe ſuperbius*, item *ſubjecit ſibi*: unde præt. pl. בזאו *ſubjecerunt ſibi*, i. e. *inundarunt*:" Simonis Lexic. Heb.

A learned friend has ſuggeſted to me another explanation of the word. בזא, Syr. and ביזא, Chald. ſignifies *uber*, *mamma*; agreeably to which the verb might ſignify *to nouriſh*. This would perfectly well ſuit with the Nile: whereas nothing can be more diſcordant than the idea of ſpoiling and plundering: for to the inundation of the Nile Ægypt owed every thing; the fertility of the ſoil, and the very ſoil itſelf. Beſides, the overflowing of the Nile came on by gentle degrees, covering without laying waſte the country. "Mira æque natura fluminis, quod cum cæteri omnes abluant terras & eviſcerent, Nilus tanto cæteris major adeo nihil exedit, nec abradit, ut contra adjiciat vires; minimumque in eo ſit, quod ſolum temperet. Illato enim limo arenas ſaturat ac jungit: debetque illi Ægyptus non tantum fertilitatem terrarum, ſed ipſas." Seneca, Nat. Quæſt. IV. 2. I take the liberty, therefore, which Schultens ſeems to think allowable in this place, of hazarding a conjectural interpretation.

3. When the ſtandard is lifted up—] I take God to be the agent in this verſe; and that by the Standard and the Trumpet are meant the meteors, the thunder, the lightning, the ſtorm, earthquake, and tempeſt, by which Senacherib's army ſhall be deſtroyed, or by which at leaſt the deſtruction of it ſhall be accompanied; as it is deſcribed in chap. XXIX. 6. and XXX. 30, 31. and X. 16, 17. See alſo Pſ. LXXVI. and the Title of it according to LXX, Vulg. and Æthiop. They are called by a bold metaphor, the ſtandard lifted up, and the trumpet ſounded. The latter is uſed by Homer, I think, with great force, in his introduction to the battle of the Gods; though I find it has diſguſted ſome of the minor critics:

Βραχε δ' ευρεια χθων,
Αμφι δε σαλπιγξεν μεγας ουρανος. Il. XXI. 388.

"Heaven in loud thunders bids the trumpet ſound,
"And wide beneath them groans the rending ground."
Pope.

4. For thus hath JEHOVAH ſaid unto me—] The ſubject of the remaining part of the chapter is, that God would comfort and ſupport his own people, though threatened with immediate deſtruction by the Aſſyrians; that Senacherib's great deſigns and mighty efforts againſt them ſhould be fruſtrated, and that his vaſt expectations ſhould be rendered abortive, when he thought them mature, and juſt ready to be crowned with ſucceſs; that the chief part of his army ſhould be made a prey for the beaſts of the field, and the fowls of the air, (for this is the meaning of the allegory continued through the 5th and 6th verſes;) and that Egypt, being delivered

from

from his oppreſſion, and avenged by the hand of God of the wrongs which ſhe had ſuffered, ſhould return thanks for the wonderful deliverance, both of herſelf and of the Jews, from this moſt powerful adverſary.

Ibid. Like the clear heat—] The ſame images are employed by an Arabian poet:

> " Solis more fervens, dum frigus; quumque ardet
> " Sirius, tum vero frigus ipſe & umbra."

Which is illuſtrated in the Note by a like paſſage from another Arabian poet:

> " Calor eſt hyeme, refrigerium æſtate."

Excerpta ex Hamaſa; publiſhed by Schultens, at the end of Erpenius's Arabic Grammar, p. 425.

Ibid. —after rain—] " אור hic ſignificat pluviam; juxta illud, *ſparget nubes pluviam ſuam*, Job XXXVII. 11." Kimchi. In which place of Job the Chaldee Paraphraſt does indeed explain אורו by מטריה; and ſo again ver. 21; and chap. XXXVI. 30. This meaning of the word ſeems to make the beſt ſenſe in this place; it is to be wiſhed, that it were better ſupported.

Ibid. —in the day of harveſt.] For בחם, *in the heat*, five MSS, (three Antient,) LXX, Syr. and Vulg. read ביום *in the day*. The miſtake ſeems to have riſen from כחם in the line above.

5. —the bloſſom—] Heb. *her* bloſſom; נצה; that is, the bloſſom of the vine, גֶּפֶן, underſtood, which is of the common gender. See Gen. XL. 10. Note, that, by the defective punctuation of this word, many interpreters, and our tranſlators among the reſt, have been led into a grievous miſtake, (for how can the ſwelling grape become a bloſſom?) taking the word נִצָּה for the Predicate; whereas it is

the Subject of the Propoſition, or the Nominative caſe to the Verb.

7. —a gift—] The Egyptians were in alliance with the kingdom of Judah, and were fellow-ſufferers with the Jews under the invaſion of their common enemy Senacherib; and ſo were very nearly intereſted in the great and miraculous deliverance of that kingdom by the deſtruction of the Aſſyrian army. Upon which wonderful event, it is ſaid, 2 Chron. XXXII. 23. that "many brought gifts unto "JEHOVAH to Jeruſalem, and preſents to Hezekiah "king of Judah; ſo that he was magnified of all "nations from thenceforth." It is not to be doubted, that among theſe the Egyptians diſtinguiſhed themſelves in their acknowlegements on this occaſion.

Ibid. —from a people—] The LXX and Vulg. read מעם; which is confirmed by the repetition of it in the next line. The difference is of importance: for, if this be the true reading, the prediction of the admiſſion of Egypt into the true Church of God is not ſo explicit as it might otherwiſe ſeem to be. However, that event is clearly foretold at the end of the next chapter.

CHAP. XIX.

Not many years after the deſtruction of Senacherib's army before Jeruſalem, by which the Egyptians were freed from the yoke, with which they were threatened by ſo powerful an enemy, who had carried on a ſucceſsful war of three years continuance againſt them; the affairs of Egypt were again thrown into confuſion by inteſtine broils among themſelves; which ended in a perfect anarchy, that laſted ſome few years: this was followed by an Ariſtocracy, or rather Tyranny, of twelve princes, who divided the country between them, and at laſt by the ſole dominion of Pſammitichus, which he held for fifty-four years. Not long after that followed the invaſion and conqueſt of Egypt by Nebuchadnezzar; and then by the Perſians under Cambyſes, the ſon of Cyrus. The yoke of the Perſians was ſo grievous, that the conqueſt of the Perſians by Alexander may well be conſidered as a deliverance to Egypt; eſpecially as he and his ſucceſſors greatly favoured the people, and improved the country. To all theſe events the Prophet ſeems to have had a view in this chapter: and in particular, from ver. 18, the prophecy of the propagation of the true religion in Egypt ſeems to point to the flouriſhing ſtate of Judaiſm in that country, in conſequence of the great favour ſhewn to the Jews by the Ptolemies. Alexander himſelf ſettled a great many Jews in his new city Alexandria, granting them privileges equal to thoſe of the Macedonians. The firſt Ptolemy, called Soter, carried great numbers of them thither, and gave them ſuch encouragement, that ſtill more of them were collected there from different parts; ſo that Philo reckons, that in his time there were a million of Jews in that country. Theſe worſhiped the God of their fathers; and their example and influence muſt have had a great effect in ſpreading the knowlege and worſhip of the true God through the whole country. See Biſhop Newton on the Prophecies, Diſſert. XII.

4. —cruel lords] Nebuchadnezzar in the firſt place, and afterwards the whole ſucceſſion of Perſian kings, who in general were hard maſters, and grievouſly oppreſſed the country. Note, that for קשה, a MS reads קשים, agreeable to which is the rendering of LXX, Syr. and Vulg.

6. —ſhall become putrid] האזניחו, this ſenſe of this word, which Simonis gives in his Lexicon, from the meaning of it in Arabic, ſuits the place much better than any other interpretation hitherto given. And that the word in Hebrew had ſome ſuch ſignification is probable from 2 Chron. xxix. 19. where the Vulgate renders it by *polluit*, and the Targum by *profanavit* and *abominabile fecit*, which the context in that place ſeems plainly to require. The form of the verb here is very irregular; and the Rabbins and Grammarians ſeem to give no probable account of it.

8. And the fiſhers—] There was great plenty of fiſh in Egypt: ſee Num. xi. 5. "The Nile, ſays "Diodorus, lib. i. abounds with incredible num-"bers of all ſorts of fiſh." And much more the lakes; Egmont, Pococke, &c.

10. —her ſtores—] שתתיה, *αποθηκαι*, Aquila.

Ibid. —all that make a gain of pools for fiſh] This obſcure line is rendered by different interpreters in very different manners. Kimchi explains אגמי, as if it were the ſame with עגמי, from Job xxx. 25. In which he is followed by ſome of the Rabbins, and ſupported by LXX: and שכר, which I tranſlate *gain*, and which ſome take for *nets*, or *incloſures*, the LXX render by *ζυθον*, ſtrong drink, or beer, which it is well known was much uſed in Egypt: and ſo likewiſe the Syriac, retaining the Hebrew word שכרא. I ſubmit theſe very different interpretations to the reader's judgement. The verſion of the LXX is as follows: *και ϖαντες οἱ ϖοιουντες τον ζυθον λυπηθησονται, και ψυχας ϖονεσουσι.* "And all they "that make barley-wine ſhall mourn, and be grieved "in ſoul."

11. —have counſelled a brutiſh counſel] The ſentence, as it now ſtands in the Hebrew, is imperfect: it wants the verb. Archbiſhop Secker conjectures,

jectures, that the words יעצי פרעה ſhould be tranſpoſed; which would in ſome degree remove the difficulty. But it is to be obſerved, that the tranſlator of the Vulgate ſeems to have found in his copy the verb יעצו added after פרעה: "Sapientes conſili-"arii Pharaonis *dederunt* conſilium inſipiens." This is probably the true reading; it is perfectly agreeable to the Hebrew idiom, makes the conſtruction of the ſentence clear, and renders the tranſpoſition of the words above mentioned unneceſſary.

12. —let them come—] Here too a word ſeems to have been left out of the text. After חכמיך, two MSS (one Antient) add יבאו, *let them come*. Which, if we conſider the form and the conſtruction of the ſentence, has very much the appearance of being genuine: otherwiſe the connective conjunction, at the beginning of the next member, is not only ſuperfluous, but embarraſſing. See alſo the verſion of LXX, in which the ſame deficiency is manifeſt.

Ibid. —and let them declare] "For ידעו, *let them know*, perhaps we ought to read יודיעו, *let them make known*." SECKER. The LXX and Vulg. favour this reading: *ειπατωσαν*, *indicent*.

13. They have cauſed] The text has והתעו, *and* they have cauſed to err. Fifty MSS, thirteen Editions, Vulg. and Chald. omit the ו.

Ibid. —pillars—] פנת, to be pointed as plural without doubt. So Grotius, and ſo Chald.

14. —in the midſt of them—] "בקרבם, LXX, "quod forte rectius." SECKER. So likewiſe Chald.

16. —the Egyptians ſhall be—] יהיו, plural, MS Bodl. LXX. and Chald. This is not propoſed as an emendation, for either form is proper.

17. And the land of Judah—] The threatening hand of God will be held out, and ſhaken over Egypt, from the ſide of Judea; through which the

Aſſyrians will march to invade it. Five MSS. and two Editions have לחנה.

18. —the City of the Sun] עיר החרס, this paſſage is attended with much difficulty and obſcurity. Firſt, in regard to the true reading. It is well known, that Onias applied it to his own views, either to procure from the king of Egypt permiſſion to build his Temple in the Hieropolitan Nome, or to gain credit and authority to it when built; from the notion which he induſtriouſly propagated, that Iſaiah had in this place propheſied of the building of ſuch a Temple. He pretended, that the very place where it ſhould be built, was expreſſly named by the Prophet עיר החרס, the City of the Sun. This poſſibly may have been the original reading. The preſent Text has עיר ההרס, the City of Deſtruction: which ſome ſuppoſe to have been introduced into the Jews of Paleſtine afterwards; to expreſs their deteſtation of the place, being much offended with this ſchiſmatical Temple in Egypt. Some think the latter to have been the true reading, and that the Prophet himſelf gave this turn to the name out of contempt, and to intimate the demolition of this Hieropolitan Temple; which in effect was deſtroyed by Veſpaſian's orders after that of Jeruſalem. "Videtur Propheta conſulto ſcripſiſſe הרס pro חרס, ut "alibi ſcribitur בית אן pro בית אל, איש בשת pro "איש בעל, &c. Vide Lowth in loc." SECKER. But on ſuppoſition, that עיר ההרס is the true reading, others underſtand it differently. The word הרס in Arabic ſignifies a Lion: and Conrad Ikenius has written a diſſertation (Diſſert. Philol. Theol. XVI.) to prove that the place here mentioned is not Heliopolis, as it is commonly ſuppoſed to be, but Leontopolis in the Heliopolitan Nome, as it is indeed called in the letter, whether real or pretended, of Onias to Ptolemy, which Joſephus has inſerted in

his Jewiſh Antiquities, lib. xiii. cap. 3. And I find, that ſeveral perſons of great learning and judgement think, that Ikenius has proved the point beyond contradiction. See Chriſtian. Muller. Satura Obſerv. Philolog. Michaelis Bibliothek Oriental, part v. p. 171. But after all I believe, that neither Onias, nor Heliopolis, nor Leontopolis, has any thing to do with this ſubject. The application of this place of Iſaiah to Onias's purpoſe ſeems to have been a mere invention; and, in conſequence of it, there may perhaps have been ſome unfair management to accommodate the Text to that purpoſe; which has been carried even further than the Hebrew text: for the Greek verſion has been either tranſlated from a corrupted text, or wilfully miſtranſlated or corrupted, to ſerve the ſame cauſe; the place is there called ϖολις Ασεδεκ, the City of Righteouſneſs; a name apparently contrived by Onias's party, to give credit to their Temple, which was to rival that of Jeruſalem. Upon the whole, the true reading of the Hebrew text in this place is very uncertain; nine MSS and ſeven Editions have חרס, ſo likewiſe Sym. Vulg. Arab. LXX Compl. On the other hand Aquila, Theodot. and Syr. read הרס; the Chaldee paraphraſe takes in both readings.

The reading of the Text being ſo uncertain, no one can pretend to determine what the city was that is here mentioned by name; much leſs to determine, what the four other cities were which the Prophet does not name. I take the whole paſſage, from the 18th verſe to the end of the chapter, to contain a general intimation of the future propagation of the knowlege of the true God in Egypt and Syria, under the ſucceſſors of Alexander; and, in conſequence of this propagation, of the early reception of the Goſpel in the ſame countries, when it ſhould be publiſhed to the world. See further on this ſubject Prideaux Connect. an. 149. Dr. Owen's Inquiry into the preſent ſtate of the LXX verſion, p. 41. and Bryant's Obſervations on Antient hiſtory, p. 124.

CHAP. XX.

Tharthan beſieged Aſhdod, or Azotus; which probably belonged at this time to Hezekiah's dominions, ſee 2 Kings XVIII. 8. The people expected to be relieved by the Cuſhites of Arabia, and by the Egyptians. Iſaiah was ordered to go uncovered, that is, without his upper garment, the rough mantle commonly worn by the Prophets, (ſee Zech. XIII. 4.) probably three days, to ſhew that within three years the town ſhould be taken, after the defeat of the Cuſhites and Egyptians by the king of Aſſyria, which event ſhould make their caſe deſperate, and induce them to ſurrender. Azotus was a ſtrong place: it afterwards held out twenty-nine years againſt Pſammitichus king of Egypt, Herod. II. 157. Tharthan was one of Senacherib's generals, 2 Kings XVIII. 17. and Tirhakah king of the Cuſhites was in alliance with the king of Egypt againſt Senacherib. Theſe circumſtances make it probable, that by Sargon is meant Senacherib. It might be one of the ſeven names by which Jerom, on this place, ſays he was called. He is called Sacherdonus and Sacherdan in the book of Tobit. The taking of Azotus muſt have happened before Senacherib's attempt on Jeruſalem; when he boaſted of his late conqueſts, ch. XXXVII. 25. And the warning of the Prophet had a principal reſpect to the Jews alſo, who were too much inclined to depend upon the aſſiſtance of Egypt. As to the reſt, hiſtory and chronology affording us no light, it may be impoſſible to clear either this, or any other hypotheſis, (which takes Sargon to be Shalmaneſer, or Aſarhaddon, &c.) from all difficulties.

It is not probable, that the Prophet walked uncovered and barefoot for three years: his appearing in that manner was a ſign, that within three years the Egyptians and Cuſhites ſhould be in the ſame condition, being conquered and made captives by the king of Aſſyria. The time was denoted, as well as the event: but his appearing in that manner for three whole years could give no premonition of the time at all. It is probable therefore, that the Prophet was ordered to walk ſo for three days, to denote the accompliſhment of the event in three years; a day for a year, according to the prophetical rule; Numb. XIV. 34. Ezek. IV. 6. The words שלש ימים, *three days*, may poſſibly have been loſt out of the text, at the end of the ſecond verſe, after יחף, *barefoot*; or after the ſame word in the third verſe: where, in the Alexandrine and Vatican copies of LXX, and in MSS Pachom, and 1 D. II. the words *τρια ετη* are twice expreſſed: perhaps inſtead of שלש ימים the Greek tranſlator might read שלש שנים, by his own miſtake, or by that of his copy, after יחף in the third verſe, for which ſtands the firſt *τρια ετη* in the Alexandrine, and Vatican LXX, and in the two MSS above mentioned.

CHAP. XXI.

The ten firſt verſes of this chapter contain a prediction of the taking of Babylon by the Medes and Perſians. It is a paſſage ſingular in its kind, for its brevity and force; for the variety and rapidity of the movements; and for the ſtrength and energy of colouring with which the action and event is painted. It opens with the Prophet's ſeeing at a diſtance the dreadful ſtorm that is gathering, and ready to burſt upon Babylon: the event is intimated in general terms; and God's orders are iſſued to the Perſians and Medes to ſet forth upon the expedition, which he has given them in charge. Upon this the Prophet enters into the midſt of the action: and in the perſon of Babylon expreſſes in the ſtrongeſt terms the aſtoniſhment and horror that ſeizes her on the ſudden ſurprize of the city, at the very ſeaſon dedicated to pleaſure and feſtivity, ver. 3, 4. Then in his own perſon deſcribes the ſituation of things there; the ſecurity of the Babylonians, and in the midſt of their feaſting the alarm of war, ver. 5. The event is then declared in a very ſingular manner. God orders the Prophet to ſet a watchman to look out, and to report what he ſees: he ſees two companies marching onward, repreſenting by their appearance the two nations that were to execute God's orders; who declare, that Babylon is fallen: ver. 6—9.

But what is this to the Prophet, and to the Jews, the object of his miniſtry? The application, the end, and deſign of the prophecy, is admirably given in a ſhort expreſſive addreſs to the Jews, partly in the perſon of God, partly in that of the Prophet: "O my threſhing—" "O my people, whom for your puniſhment I ſhall make ſubject to the Babylonians, to try and to prove you, and to ſeparate the chaff from the corn, the bad from the good among you; hear this for your conſolation: your puniſhment, your ſlavery and oppreſſion, will have an end in the deſtruction of your oppreſſors."

1. —the Deſert of the ſea] This plainly means Babylon, which is the ſubject of the prophecy. The country about Babylon, and eſpecially below it towards the ſea, was a great flat moraſs, often overflowed by the Euphrates and Tigris. It became habitable by being drained by the many canals that were made in it.

Herodotus I. 184. ſays, that "Semiramis con-"fined the Euphrates within its channel, by raiſing "great dams againſt it; for before it overflowed the "whole country like a ſea." And Abydenus, (quoting Megaſthenes, apud Euſeb. Præp. Evang. IX. 41.) ſpeaking of the building of Babylon by Nebuchadonoſor, "it is reported, that all this part "was covered with water, and was called the ſea; "and that Belus drew off the waters, conveying "them into proper receptacles, and ſurrounded Ba-"bylon with a wall." When the Euphrates was turned out of its channel by Cyrus, it was ſuffered ſtill to drown the neighbouring country; the Perſian government, which did not favour the place, taking no care to remedy this inconvenience, it became in time a great barren moraſſy deſert, which event the Title of the prophecy may perhaps intimate. Such it was originally; ſuch it became after the taking of the city by Cyrus; and ſuch it continues to this day.

Ibid. Like the ſouthern tempeſts—] The moſt vehement ſtorms, to which Judea was ſubject, came from the great deſert country to the ſouth of it.

“ Out of the ſouth cometh the whirlwind.” Job XXXVII. 9. “ And there came a great wind from the wilderneſs, and ſmote the four corners of the houſe.” Ibid. I. 19. For the ſituation of Idumea, the country (as I ſuppoſe) of Job, (ſee Lam. IV. 21. compared with Job I. 1.) was the ſame in this reſpect with that of Judea.

“ And JEHOVAH ſhall appear over them,
“ And his arrow ſhall go forth as the lightning:
“ And the Lord JEHOVAH ſhall ſound the trumpet;
“ And ſhall march in the whirlwinds of the ſouth.”
Zech. IX. 14.

2. The plunderer is plundered, and the deſtroyer is deſtroyed.] הבוגד בוגד והשודד שודד. The MSS vary in expreſſing or omitting the ו in theſe four words. Ten MSS are without the ו in the ſecond word, and eight MSS are without the ו in the fourth word: which juſtifies Symmachus, who has rendered them paſſively: *ὁ αθετων αθετειται, και ὁ ταλαιπωριζων ταλαιπωρει.* He read שדוד, בגוד. Cocceius (Lexicon in voce) obſerves, that the Chaldee very often renders the verb בגד by בזז, *ſpoliavit*; and in this place, and in XXXIII. 1. by the equivalent word אנס: and in chap. XXIV. 16. both by אנס and בזז: and Syr. in this place render it by טלם, *oppreſſit.*

Ibid. —her vexations—] Heb. her ſighing: that is, the ſighing cauſed by her. So Kimchi on the place: “ Innuit illos; qui gemebant ob timorem ejus; quia ſuffixa nominum referuntur ad agentem & ad patientem.” “ Omnes qui gemebant a facie regis Babylonis, requieſcere feci eos.” Chald. And ſo likewiſe Ephræm Syr. in loc. Edit. Aſſemani: “ Gemitum ejus: dolorem ſcilicet & lachrymas, quas Chaldæi reliquis per orbem gentibus ciere pergunt.”

5. The table is prepared—] In Heb. the verbs are in the Infinitive Mode abſolute; as in Ezek. I.

14. "And the animals ran and returned, רצוא ושוב, like the appearance of lightning:" juſt as the Latins ſay currere & reverti, for currebant & revertebantur. See chap. xxxii. 11. and the Note there.

7. And he ſaw a chariot with two riders; A rider on an aſs, a rider on a camel.] This paſſage is extremely obſcure from the ambiguity of the term רכב, which is uſed three times; and which ſignifies a chariot, or any other vehicle, or the rider in it; or a rider on a horſe, or any other animal; or a company of chariots, or riders. The Prophet may poſſibly mean a cavalry in two parts, with two ſorts of riders; riders on aſſes, or mules, and riders on camels: or led on by two riders, one on an aſs, and one on a camel. However, ſo far it is pretty clear, that Darius and Cyrus, the Medes and the Perſians, are intended to be diſtinguiſhed by the two riders, or the two ſorts of cattle. It appears from Herodotus, i. 80. that the baggage of Cyrus's army was carried on camels. In his engagement with Crœſus, he took off the baggage from the camels, and mounted his horſemen upon them: the enemy's horſes, offended with the ſmell of the camels, turned back and fled.

8. he that looked out on the watch—] The preſent reading אריה, *a lion*, is ſo unintelligible, and the miſtake ſo obvious, that I make no doubt that the true reading is הראה, as the Syriac tranſlator manifeſtly found it in his copy, who renders it by דוקא, ſpeculator.

9. —a man, one of the two riders] So the Syriac underſtands it; and Ephræm Syr.

10. O my threſhing—] "O thou, the object upon which I ſhall exerciſe the ſeverity of my diſcipline; that ſhalt lie under my afflicting hand, like corn ſpread upon the floor to be threſhed out and winnowed, to ſeparate the chaff from the wheat!" The image of threſhing is frequently uſed by the

Hebrew poets with great elegance and force, to expreſs the puniſhment of the wicked and the trial of the good, or the utter diſperſion and deſtruction of God's enemies. Of the different ways of threſhing in uſe among the Hebrews, and the manner of performing them, ſee Note on chap. XXVIII. 27.

Our tranſlators have taken the liberty of uſing the word *threſhing* in a paſſive ſenſe, to expreſs the object or matter that is threſhed: in which I have followed them, not being able to expreſs it more properly, without departing too much from the form and letter of the original. *Son* of my floor, Heb. It is an idiom of the Hebrew language to call the effect, the object, the adjunct, any thing that belongs in almoſt any way to another, the *ſon* of it. "O my "threſhing—" The Prophet abruptly breaks off the ſpeech of God, and inſtead of continuing it in the form, in which he had begun, and in the perſon of God, "this I declare unto you by my Prophet;" he changes the form of addreſs, and adds, in his own perſon, "this I declare unto you from God."

11, 12. The Oracle concerning Dumah.] "Pro דומה Codex R. Meiri habet אדום; & ſic LXX. Vid. Kimchi ad h. l." Biblia Michaelis, Halæ 1720. not. ad l.

This prophecy, from the uncertainty of the occaſion on which it was uttered, and from the brevity of the expreſſion, is extremely obſcure. The Edomites as well as Jews were ſubdued by the Babylonians. They inquire of the Prophet, how long their ſubjection is to laſt: he intimates, that the Jews ſhould be delivered from their captivity; not ſo the Edomites. Thus far the interpretation ſeems to carry with it ſome degree of probability. What the meaning of the laſt line may be, I cannot pretend to divine. In this difficulty the Hebrew MSS give no aſſiſtance. The MSS of the LXX, and the fragments of the other Greek verſions, give ſome variations, but no light. This being the caſe, I thought it beſt to give an exact literal tranſlation of the whole two verſes; which may ſerve to enable the Engliſh reader to judge in ſome meaſure of the foundation of the various interpretations, that have been given of them.

13. The Oracle concerning Arabia.]. This Title is of doubtful authority. In the firſt place, becauſe it is not in many of the MSS of the LXX: it is in MSS Pachom. and 1 D. 11. only, as far as I can find with certainty: ſecondly, from the ſingularity of the phraſeology; for משא is generally prefixed to its object without a prepoſition, as משא בבל; and never but in this place with the prepoſition ב. Beſides, as the word בערב occurs at the very beginning of the prophecy itſelf, the firſt word but one, it is much to be ſuſpected that ſome one, taking it for a proper name and the object of the prophecy, might note it as ſuch by the words משא בערב written in the margin, from whence they might eaſily get into the Text. The LXX did not take it for a proper name; but render it ἑσπερας, and ſo Chald. whom I follow: for, otherwiſe, the foreſt *in Arabia* is ſo indeterminate and vague a deſcription, that in effect it means nothing at all. This obſervation might have been of good uſe in clearing up the foregoing very obſcure prophecy, if any light had ariſen from joining the two together by removing the ſeparating Title: but I ſee no connexion between them.

This prophecy was to have been fulfilled within a year of the time of its delivery, ſee ver. 16; and it was probably delivered about the ſame time with the reſt in this part of the book, that is, ſoon before or after the 14th of Hezekiah, the year of Senacherib's invaſion. In his firſt march into Judea, or in his return from the Egyptian expedition, he might perhaps overrun theſe ſeveral clans of Arabians: their diſtreſs on ſome ſuch occaſion is the ſubject of this prophecy.

14. —the ſouthern country] Θαιμαν, LXX; Auſtri, Vulg. they read תימן, which ſeems to be right. For probably the inhabitants of Tema might be involved in the ſame calamity with their brethren and neighbours of Kedar, and not in a condition to give them aſſiſtance, and to relieve them, in their flight before the enemy, with bread and water. To bring forth bread and water is an inſtance of common humanity in ſuch caſes of diſtreſs; eſpecially in theſe deſert countries, in which the common neceſſaries of life, more particularly water, are not eaſily to be met with or procured. Moſes forbids the Ammonite and Moabite to be admitted into the congregation of the Lord to the tenth generation: one reaſon which he gives for this reprobation is their omiſſion of the common offices of humanity towards the Iſraelites; "becauſe they met them not with bread and water in the way, when they came forth out of Egypt." Deut. XXIII. 4.

17. —the mighty bowmen] Sagittariorum fortium, Vulg. tranſpoſing the two words, and reading, גבורי קשת; which ſeems to be right.

Ibid. For JEHOVAH hath ſpoken it.] The prophetic Carmina of Marcius, foretelling the battle of Cannæ, Liv. XXV. 12. conclude with the ſame kind of ſolemn form; "Nam mihi ita Jupiter fatus eſt." Obſerve, that the word נאם (to pronounce, to declare,) is the ſolemn word appropriated to the delivering of prophecies: "Behold, I am againſt the Prophets, ſaith (נאם) JEHOVAH, who uſe their tongues, וינאמו נאם, and ſolemnly pronounce, He hath pronounced it." Jer. XXIII. 31.

CHAP. XXII.

This Prophecy, ending with the 14th verſe of this chapter, is intitled, "The Oracle concerning the Valley of Viſion," by which is meant Jeruſalem, becauſe, ſays Sal. b. Melech, it was the place of prophecy. Jeruſalem, according to Joſephus, was built upon two oppoſite hills, Sion and Acra, ſeparated by a valley in the midſt: he ſpeaks of another broad valley between Acra and Moriah, Bell. Jud. v. 13. vi. 6. It was the ſeat of Divine Revelation, the place where chiefly prophetic viſion was given, and where God manifeſted himſelf viſibly in the Holy Place. The Prophecy foretells the invaſion of Jeruſalem by the Aſſyrians under Senacherib; or by the Chaldeans under Nebuchadnezzar. Vitringa is of opinion, that the Prophet has both in view; that of the Chaldeans in the firſt part, ver. 1—5, (which he thinks relates to the flight of Zedekiah, 2 Kings xxv. 4, 5.) and that of the Aſſyrians in the latter part; which agrees with the circumſtances of that time, and particularly deſcribes the preparations made by Hezekiah for the defence of the city, v. 8—11. Compare 2 Chron. xxxii. 2—5.

1. —are gone up to the houſe-tops.] The houſes in the Eaſt were in antient times, as they are ſtill generally, built in one and the ſame uniform manner. The roof or top of the houſe is always flat, covered with broad ſtones, or a ſtrong plaſter of terrace, and guarded on every ſide with a low parapet wall: ſee Deut. xxii. 8. The terrace is frequented as much as any part of the houſe. On this, as the ſeaſon favours, they walk, they eat, they ſleep, they

tranſact buſineſs, (1 Sam. IX. 25. ſee alſo the LXX in that place,) they perform their devotions; (Acts x. 9.) The houſe is built with a court within, into which chiefly the windows open; thoſe that open to the ſtreet are ſo obſtructed with lattice work, that no one either without or within can ſee through them. Whenever therefore any thing is to be ſeen or heard in the ſtreets, any public ſpectacle, any alarm of a public nature; every one immediately goes up to the houſe-top to ſatisfy his curioſity. In the ſame manner, when any one had occaſion to make any thing public, the readieſt and moſt effectual way of doing it was to proclaim it from the houſe-tops to the people in the ſtreets. "What ye hear in the ear, that publiſh ye on the houſe-top;" ſaith our Saviour, Matt. x. 27. The people's running all to the tops of their houſes gives a lively image of a ſudden general alarm. Sir John Chardin's MS Note on this place is as follows: "Dans les Feſtes pour voir paſſer quelque choſe, & dans les maladies pour les annoncer aux voiſins en allumant des lumieres, le peuple monte ſur les terraſſes."

3. —are gone off together.] There ſeems to be ſomewhat of an inconſiſtency in the ſenſe, according to the preſent reading. If the leaders were bound, אסרו, how could they flee away? for their being bound, according to the obvious conſtruction and courſe of the ſentence, is a circumſtance prior to their flight. I therefore follow Houbigant, who reads הסרו, remoti ſunt, they are gone off. גלו, tranſmigraverunt, Chald. which ſeems to confirm his emendation.

6. —the Syrian—] It is not eaſy to ſay what רכב אדם, a *chariot of men*, can mean. It ſeems, by the form of the ſentence, which conſiſts of three members, the firſt and the third mentioning a particular people, that the ſecond ſhould do ſo like-

wiſe; thus ברכב ארם ופרשים, "with chariots the Syrian, and with horſemen:" the ſimilitude of the letters ד and ר is ſo great, and the miſtakes ariſing from it ſo frequent, that I readily adopt the correction of Houbigant, ארם inſtead of אדם, which ſeems to me extremely probable. The conjunction ו prefixed to פרשים ſeems neceſſary, in whatever way the ſentence is taken; and it is confirmed by five MSS, (one Antient,) and three Editions. Kir was a city belonging to the Medes. The Medes were ſubject to the Aſſyrians in Hezekiah's time: ſee 2 Kings XVI. 9. and XVII. 6. and ſo perhaps might Elam (the Perſians) likewiſe be; or auxiliaries to them.

8. —the arſenal—] Built by Solomon within the city, and called the Houſe of the foreſt of Lebanon; probably from the great quantity of cedar from Lebanon which was employed in the building: ſee 1 Kings VII. 2, 3.

9. And ye ſhall collect the waters—] There were two pools in or near Jeruſalem, ſupplied by ſprings: the upper pool, or the old pool, ſupplied by the ſpring called Gihon, 2 Chron. XXXII. 30. towards the higher part of the city, near Sion or the city of David; and the lower pool, probably ſupplied by Siloam, towards the lower part. When Hezekiah was threatened with a ſiege by Senacherib, he ſtopped up all the waters of the fountains without the city, and brought them into the city by a conduit, or ſubterraneous paſſage cut through the rock; thoſe of the old pool, to the place where he made a double wall, ſo that the pool was between the two walls. This he did in order to diſtreſs the enemy, and to ſupply the city during the ſiege. This was ſo great a work, that not only the hiſtorians have made particular mention of it, 2 Kings XX. 20. 2 Chron. XXXII. 2, 3, 5, 30. but the ſon of Sirach alſo has

celebrated it in his encomium on Hezekiah: "Hezekiah fortified his city, and brought in water into the midſt thereof: he digged the hard rock with iron, and made wells for water." Ecclus XLVIII. 17.

11. —to him that hath diſpoſed this] That is, to God, the author and diſpoſer of this viſitation, the invaſion with which he now threatens you. The very ſame expreſſions are applied to God, and upon the ſame occaſion, chap. XXXVII. 26.

> "Haſt thou not heard, of old, that I have diſpoſed it;
> "And, of antient times, that I have formed it?"

14. the voice of JEHOVAH—] The Vulg. has vox Domini; as if in his copy he had read קול יהוה: and, in truth, without the word קול it is not eaſy to make out the ſenſe of the paſſage; as it appears from the ſtrange verſions, which the reſt of the Antients, (except Chald.) and many of the Moderns, have given of it; as if the matter were revealed in, or to, the ears of JEHOVAH, *εν τοις ωσι* Κυριȣ, LXX. Vitringa tranſlates it, "revelatus eſt in auribus meis JEHOVAH;" and refers to 1 Sam. II. 27. III. 21. but the conſtruction in thoſe places is different, and there is no ſpeech of God added; which here ſeems to want ſomething more than the verb נגלה to introduce it. Compare chap. V. 9. where the Text is ſtill more imperfect.

15. Go unto Shebna—] The following prophecy concerning Shebna ſeems to have very little relation to the foregoing; except that it might have been delivered about the ſame time, and Shebna might be a principal perſon among thoſe, whoſe luxury and profaneneſs is ſeverely reprehended by the Prophet in the concluſion of that prophecy, ver. 11—14.

Shebna the ſcribe, mentioned in the Hiſtory of Hezekiah, chap. XXXVI. ſeems to have been a different perſon from this Shebna, the treaſurer, or ſteward of the houſehold, to whom the prophecy relates. The Eliakim here mentioned was probably the perſon, who, at the time of Senacherib's invaſion, was actually treaſurer, the ſon of Hilkiah. If ſo, this prophecy was delivered, as the preceding, which makes the former part of the chapter, plainly was, ſome time before the invaſion of Senacherib. As to the reſt, hiſtory affords us no information.

Ibid. —and ſay unto him] Here are two words loſt out of the text; which are ſupplied by two MSS, (one Antient,) which read ואמרת אליו; by LXX, και ειπον αυτω; and in the ſame manner by all the antient Verſions. It is to be obſerved, that this paſſage is merely hiſtorical, and does not admit of that ſort of ellipſis, by which in the poetical parts a perſon is frequently introduced ſpeaking, without the uſual notice, that what follows was delivered by him.

16. thy ſepulchre on high—in the rock] It has been obſerved before on ch. XIV. that perſons of high rank in Judea, and in moſt parts of the Eaſt, were generally buried in large ſepulchral vaults hewn out in the rock for the uſe of themſelves and their families. The vanity of Shebna is ſet forth by his being ſo ſtudious and careful to have his ſepulchre on high; in a lofty vault, and that probably in a high ſituation, that it might be more conſpicuous. Hezekiah was buried במעלה, εν αναβασει, LXX; in the chiefeſt, ſays our tranſlation; rather, in the higheſt part of the ſepulchres of the ſons of David, to do him the more honour. 2 Chron. XXXII. 33. There are ſome monuments ſtill remaining in Perſia of great antiquity, called Nakſi Ruſtam, which give one a clear idea of Shebna's pompous deſign for his ſepulchre. They conſiſt of ſeveral ſepulchres, each of them hewn in a high rock near the top; the front of the rock to the valley below is adorned with

carved work in relievo, being the outſide of the ſepulchre. Some of theſe ſepulchres are about thirty feet in the perpendicular from the valley; which is itſelf raiſed perhaps above half as much by the accumulation of the earth ſince they were made. See the deſcription of them in Chardin, Pietro della Valle, Thevenot, and Kempfer. Diodorus Siculus, lib. XVII. mentions theſe antient monuments, and calls them the ſepulchres of the kings of Perſia.

17. —cover thee] That is, thy face. This was the condition of mourners in general, and particularly of condemned perſons: ſee Eſther VI. 12. VII. 8.

19. I will drive thee—] אהרסך, in the firſt perſon, Syr. Vulg.

21. —to the inhabitants—] ליושבי, in the plural number, four MSS, (two Antient,) LXX, Syr. Vulg.

22. —the key upon his ſhoulder,] As the robe and the baldric, mentioned in the preceding verſe, were the enſigns of power and authority, ſo likewiſe was the key the mark of office, either ſacred or civil. The prieſteſs of Juno is ſaid to be the key-bearer of the goddeſs, κλειδȣχος Ηρας. Æſchyl. Suppl. 299. A female high in office under a great queen has the ſame title:

Καλλιθοη κλειδȣχος Ολυμπιαδος Βασιλειης.

Auctor Phoronidis ap. Clem. Alex. p. 418. Edit. Potter. This mark of Office was likewiſe among the Greeks, as here in Iſaiah, born on the ſhoulder: the prieſteſs of Ceres κατωμαδιαν εχε κλαιδα. Callim. Ceres, ver. 45. To comprehend how the key could be born on the ſhoulder, it will be neceſſary to ſay ſomewhat of the form of it: but without entering into a long diſquiſition, and a great deal of obſcure learning, concerning the locks and keys of the antients,

tients, it will be ſufficient to obſerve, that one ſort of keys, and that probably the moſt antient, was of conſiderable magnitude, and as to the ſhape very much bent and crooked. Aratus, to give his reader an idea of the form of the conſtellation Caſſiopeia, compares it to a Key. It muſt be owned, that the paſſage is very obſcure; but the learned Huetius has beſtowed a great deal of pains in explaining it, Animadverſ. in Manilii, lib. I. 355. and I think has ſucceeded very well in it. Homer Odyſſ. XXI. 6. deſcribes the key of Ulyſſes's ſtore-houſe, as ευκαμπης, of a large curvature; which Euſtathius explains by ſaying it was δρεπανοειδης, in ſhape like a reap-hook. Huetius ſays, the conſtellation Caſſiopeia anſwers to this deſcription; the ſtars to the North making the curve part, that is, the principal part of the key; the ſouthern ſtars, the handle. The curve part was introduced into the key-hole; and, being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may eaſily collect from this account, that ſuch a key would lie very well upon the ſhoulder; that it muſt be of ſome conſiderable ſize and weight, and could hardly be commodiouſly carried otherwiſe. Ulyſſes's key was of braſs, and the handle of ivory: but this was a royal key; the more common ones were probably of wood. In Egypt they have no other than wooden locks and keys to this day; even the gates of Cairo have no better. Baumgarten, Peregr. I. 18. Thevenot, P. II. ch. 10.

In alluſion to the image of the enſign of power, the unlimited extent of that power is expreſſed, with great clearneſs as well as force, by the ſole and excluſive authority to open and ſhut. Our Saviour therefore has upon a ſimilar occaſion made uſe of a like manner of expreſſion, Matth. XVI. 19. and in

Rev. III. 7. has applied to himſelf the very words of the Prophet.

23. —a nail—] In antient times, and in the Eaſtern countries, as the way of life, ſo the houſes were much more ſimple than ours at preſent. They had not that quantity and variety of furniture, nor thoſe accommodations of all ſorts, with which we abound. It was convenient and even neceſſary for them, and it made an eſſential part in the building of a houſe, to furniſh the inſide of the ſeveral apartments with ſets of ſpikes, nails, or large pegs, upon which to diſpoſe of, and hang up, the ſeveral moveables and utenſils in common uſe and proper to the apartment. Theſe ſpikes they worked into the walls at the firſt erection of them; the walls being of ſuch materials, that they could not bear their being driven in afterwards; and they were contrived ſo as to ſtrengthen the walls by binding the parts together, as well as to ſerve for convenience. Sir John Chardin's account of this matter is this: "They do not drive with a hammer the nails that are put into the Eaſtern walls: the walls are too hard, being of brick; or if they are of clay, too mouldering: but they fix them in the brick-work as they are building. They are large nails, with ſquare heads like dice, well made; the ends being bent ſo as to make them cramp-irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." Harmer, Obſervations I. p. 191. And we may add, that they were put in other places too, in order to hang up other things of various kinds; as it appears from this place of Iſaiah, and from Ezekiel xv. 3. who ſpeaks of a pin, or nail, "to hang any veſſel thereon." The word uſed here for a nail of this ſort is the ſame by which they expreſs that inſtrument, the ſtake, or large pin of iron, with which they faſtened down to the ground the cords of their tents. We ſee, therefore, that

theſe Nails were of neceſſary and common uſe, and of no ſmall importance, in all their apartments; conſpicuous, and much expoſed to obſervation: and if they ſeem to us mean and inſignificant, it is becauſe we are not acquainted with the thing itſelf; and have no name to expreſs it by, but what conveys to us a low and contemptible idea. "Grace hath been ſhewed from the Lord our God, (ſaith Ezra IX. 8.) to leave us a remnant to eſcape, and to give us a nail in his holy place:" that is, as the margin of our Bible explains it, "a conſtant and ſure "abode."

"He that doth lodge near her [Wiſdom's] houſe,
"Shall alſo faſten a pin in her walls."
Ecclus. XIV. 24.

The dignity and propriety of the metaphor appears from the prophet Zechariah's uſe of it:

"From him ſhall be the corner-ſtone; from him the "nail,
"From him the battle-bow,
"From him every ruler together." X. 4.

And Mohammed, uſing the ſame word, calls Pharaoh the lord or maſter of the *Nails*, that is, well attended by nobles and officers capable of adminiſtering his affairs; Koran, Sur. XXXVIII. 11. and LXXXIX. 9. So ſome underſtand this paſſage of the Koran: Mr. Sale ſeems to prefer another interpretation.

Taylor, in his Concordance, thinks יתד means the pillar or poſt that ſtands in the middle, and ſupports the tent, in which ſuch pegs are fixed to hang their arms, &c. upon;' referring to Shaw's Travels, p. 287. But יתד is never uſed, as far as appears to me, in that ſenſe. It was indeed neceſſary, that the pillar of the tent ſhould have ſuch pegs on it for that purpoſe: but the hanging of ſuch things in this manner upon this pillar does not prove, that יתד was the pillar itſelf.

23. —a glorious ſeat—] That is, his father's houſe, and all his own family, ſhall be glorioufly ſeated, ſhall flouriſh in honour and proſperity; and ſhall depend upon him, and be ſupported by him.

24. —all the glory—] One conſiderable part of the magnificence of the Eaſtern princes conſiſted in the great quantity of gold and ſilver veſſels, which they had, for various uſes. "Solomon's drinking veſſels were of gold, and all the veſſels of the foreſt of Lebanon were of pure gold: none were of ſilver; it was nothing accounted of in Solomon's days," 1 Kings x. 21. "The veſſels in the Houſe of the foreſt of Lebanon (the armory of Jeruſalem ſo called) were two hundred targets, and three hundred ſhields, of beaten gold." Ibid. ver. 16, 17. Theſe were ranged in order upon the walls of the armory; (ſee Cant. iv. 4.) upon pins worked into the walls on purpoſe, as above mentioned. Eliakim is conſidered as a principal ſtake of this ſort, immoveably faſtened in the wall, for the ſupport of all veſſels deſtined for common or ſacred uſes: that is, as the principal ſupport of the whole civil and eccleſiaſtical polity. And the conſequence of his continued power will be the promotion and flouriſhing condition of his family and dependents, from the higheſt to the loweſt.

Ibid. —meaner veſſels] נבלים ſeems to mean earthen veſſels of common uſe, brittle, and of little value; (ſee Lam. iv. 2. Jer. xlviii. 12.) in oppoſition to אגנות, goblets of gold and ſilver uſed in the ſacrifices. Exod. xxiv. 6.

25. The nail faſtened—] This muſt be underſtood of Shebna, as a repetition and confirmation of the ſentence above denounced againſt him.

CHAP.

CHAP. XXIII.

1. Howl, O ye ſhips of Tarſhiſh—] This prophecy denounceth the deſtruction of Tyre by Nebuchadnezzar. It opens with an addreſs to the Tyrian negotiators and ſailors at Tarſhiſh, (Tarteſſus in Spain,) a place which, in the courſe of their trade, they greatly frequented. The news of the deſtruction of Tyre by Nebuchadnezzar is ſaid to be brought to them from Chittim, the iſlands and coaſts of the Mediterranean: "for the Tyrians, "(ſays Jerom on ver. 6.) when they ſaw they had "no other means of eſcaping, fled in their ſhips, "and took refuge in Carthage, and in the iſlands of "the Ionian and Egean Sea." From whence the news would ſpread and reach Tarſhiſh: ſo alſo Jarchi on the place. This ſeems to be the moſt probable interpretation of this verſe.

2. Be ſilent] Silence is a mark of grief and conſternation. See ch. XLVII. 5. Jeremiah has finely expreſſed this image:

> "The elders of the daughter of Sion ſit on the ground,
> "they are ſilent:
> "They have caſt up duſt on their heads, they have
> "girded themſelves with ſackcloth.
> "The virgins of Jeruſalem hang down their heads to
> "the ground." Lament. II. 10.

3. And the ſeed of the Nile—] The Nile is called here Shichor, as it is Jer. II. 18. and 1 Chron. XIII. 5. It had this name from the blackneſs of its waters charged with the mud, which it brings down from Ethiopia, when it overflows, "Et viridem Ægyptum nigra fœcundat arena:" as it was called

by the Greeks Melas, and by the Latins Melo, for the ſame reaſon. See Servius on the above line of Virgil, Georg. IV. 291. It was called Siris by the Ethiopians; by ſome ſuppoſed to be the ſame with Sichor. Egypt, by its extraordinary fertility, cauſed by the overflowing of the Nile, ſupplied the neighbouring nations with corn; by which branch of trade the Tyrians gained great wealth.

4. Be aſhamed, O Sidon—] Tyre is called, ver. 12. the Daughter of Sidon. "The Sidonians, (ſays Juſtin, XVIII. 3.) when their city was taken by the king of Aſcalon, betook themſelves to their ſhips, and landed, and built Tyre." Sidon, as the mother city, is ſuppoſed to be deeply affected with the calamity of her daughter.

Ibid. —*nor* educated—] ורוממתי, ſo an Antient MS. prefixing the ו, which refers to the Negative preceding, and is equivalent to ולא. See Deut. XXXIII. 6. Prov. XXX. 3.

7. —whoſe antiquity is of the earlieſt date.] Juſtin, in the paſſage above quoted, had dated the building of Tyre at a certain number of years from the taking of Troy; but the number is loſt in the preſent copies. Tyre, though not ſo old as Sidon, yet was of very high antiquity: it was a ſtrong city, even in the time of Joſhua: it is called עיר מבצר צר, "the city of the fortreſs of Sor," Joſh. XIX. 29. Interpreters raiſe difficulties in regard to this paſſage, and will not allow it to have been ſo antient: with what good reaſon, I do not ſee; for it is called by the ſame name, "the fortreſs of Sor" in the hiſtory of David, 2 Sam. XXIV. 7. and the circumſtances of the hiſtory determine the place to be the very ſame.

10. O daughter of Tarſhiſh—] Tyre is called the daughter of Tarſhiſh; perhaps becauſe Tyre being ruined, Tarſhiſh was become the ſuperior city, and might be conſidered as the metropolis of

the Tyrian people: or rather becauſe of the cloſe connexion and perpetual intercourſe between them, according to that latitude of ſignification in which the Hebrews uſe the words Son and Daughter, to expreſs any ſort of conjunction and dependence whatever. מזח, a girdle, which collects, binds, and keeps together the looſe raiment, when applied to a river, may mean a mound, mole, or artificial dam, which contains the waters, and prevents them from ſpreading abroad. A city, taken by ſiege, and deſtroyed, whoſe walls are demoliſhed, whoſe policy is diſſolved, whoſe wealth is diſſipated, whoſe people is ſcattered over the wide country, is compared to a river, whoſe banks are broken down, and its waters, let looſe and overflowing all the neighbouring plains, are waſted and loſt. This may poſſibly be the meaning of this very obſcure verſe; of which I can find no other interpretation that is at all ſatisfactory.

13. Behold the land of the Chaldeans—] This verſe is extremely obſcure: the obſcurity ariſes from the ambiguity of the agents, which belong to the verbs, and of the objects expreſſed by the pronouns; from the change of number in the verbs, and of gender in the pronouns. The MSS give us no aſſiſtance; and the Antient Verſions very little. The Chaldee and Vulg. read שמוה in the plural number. I have followed the interpretation, which among many different ones ſeemed to me moſt probable, that of Perizonius and Vitringa.

The Chaldeans, Chaſdim, are ſuppoſed to have had their origin, and to have taken their name, from Cheſed the ſon of Nachor, the brother of Abraham. They were known by that name in the time of Moſes; who calls Ur in Meſopotamia, from whence Abraham came, to diſtinguiſh it from other places of the ſame name, Ur of the Chaldeans. And Jeremiah calls them an antient nation. This is not inconſiſtent with what Iſaiah here ſays of them: "This people was not;" that is, they were of no account; (ſee Deut. XXXII. 21.) they were not reckoned among the great and potent nations of the world, till of later times: they were a rude, uncivilized, barbarous people, without laws, without ſettled habitations; wandering in a wide deſert country, ציים, and addicted to rapine, like the wild Arabians. Such they are repreſented to have been in the time of Job, (I, 17.) and ſuch they continued to be till Aſſur, ſome powerful king of Aſſyria, gathered them together, and ſettled them in Babylon, and the neighbouring country. This probably was Ninus, whom I ſuppoſe to have lived in the time of the Judges. In this, with many eminent Chronologers, I follow the authority of Herodotus; who ſays, that the Aſſyrian monarchy laſted but five hundred and twenty years. Ninus got poſſeſſion of Babylon from the Cuthean Arabians, the ſucceſſors of Nimrod in that empire, collected the Chaldeans, and ſettled a colony of them there, to ſecure the poſſeſſion of the city, which he and his ſucceſſors greatly enlarged and ornamented. They had perhaps been uſeful to him in his wars, and might be likely to be further uſeful in keeping under the old inhabitants of that city, and of the country belonging to it: according to the policy of the Aſſyrian kings, who generally brought new people into the conquered countries. See Iſai. XXXVI. 17. 2 Kings XVII. 6. 24. The teſtimony of Dicæarchus, a Greek hiſtorian contemporary with Alexander, (apud Steph. de urbibus, in v. Χαλδαιοι,) in regard to the fact is remarkable, though he is miſtaken in the name of the king he ſpeaks of: he ſays, "That a certain king of Aſſyria, the fourteenth in ſucceſſion from Ninus," (as he might be, if Ninus is placed, as in the common chronology, eight hundred years higher than we have above ſet him,) “ named as it is ſaid Chaldæus, having gathered together and united all the people called Chaldeans, built the famous city Babylon, upon the Euphrates.”

14. Howl, O ye ſhips—] The prophet Ezekiel hath enlarged upon this part of the ſame ſubject with great force and elegance:

“ Thus ſaith the Lord JEHOVAH concerning Tyre:
“ At the ſound of thy fall, at the cry of the wounded,
“ At the great ſlaughter in the midſt of thee, ſhall not
“ the iſlands tremble?
“ And ſhall not all the princes of the ſea deſcend from
“ their thrones,
“ And lay aſide their robes, and ſtrip off their embroi-
“ dered garments?
“ They ſhall clothe themſelves with trembling, they
“ ſhall ſit on the ground;
“ They ſhall tremble every moment, they ſhall be aſto-
“ niſhed at thee.
“ And they ſhall utter a lamentation over thee, and ſhall
“ ſay unto thee:
“ How art thou loſt, thou that waſt inhabited from the
“ ſea!
“ The renowned city, that was ſtrong in the ſea, ſhe
“ and her inhabitants!
“ That ſtruck with terror all her neighbours!
“ Now ſhall the coaſts tremble in the day of thy fall,
“ And the iſles that are in the ſea ſhall be troubled at
“ thy departure.” Ezek. XXVI. 15—18.

15. According to the days of one king—] That is, of one kingdom. See Dan. VII. 17. VIII. 20. Nebuchadnezzar began his conqueſts in the firſt year of his reign; from thence to the taking of Babylon by Cyrus are ſeventy years; at which time the nations conquered by Nebuchadnezzar were to be reſtored to liberty. Theſe ſeventy years limit the duration of the Babyloniſh monarchy. Tyre was taken by him towards the middle of that period, but

only for the remaining part of it. This ſeems to be the meaning of Iſaiah: the days allotted to the one king, or kingdom, are ſeventy years; Tyre, with the reſt of the conquered nations, ſhall continue in a ſtate of ſubjection and deſolation to the end of that period. Not from the beginning and through the whole of the period; for, by being one of the lateſt conqueſts, the duration of that ſtate of ſubjection in regard to her was not much more than half of it. "All theſe nations," ſaith Jeremiah, (XXV. 11.) "ſhall ſerve the king of Babylon ſeventy years." Some of them were conquered ſooner, ſome latter; but the end of this period was the common term for the deliverance of them all.

There is another way of computing the ſeventy years, from the year in which Tyre was actually taken to the nineteenth of Darius Hyſtaſpis; whom the Phenicians, or Tyrians, aſſiſted againſt the Ionians, and probably on that account might then be reſtored to their former liberties and privileges. But I think the former the more probable interpretation.

Ibid. —ſing as the harlot ſingeth—] "Fidicinam eſſe meretricum eſt," ſays Donatus in Terent. Eunuch. III. 2. 4.

"Nec meretrix tibicina, cujus
"Ad ſtrepitum ſalias." Hor. I. Epiſt. XIV. 25.

Sir John Chardin, in his MS Note on this place, ſays: "C'eſt que les vielles proſtituées—ne font "que chanter quand les jeunes dancent, & les ani"mer par l'inſtrument & par la voix."

17, 18. And at the end of ſeventy years—] Tyre, after its deſtruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth, and grandeur; as it did likewiſe after a ſecond deſtruction by Alexander. It became Chriſtian early with the reſt of the neighbouring countries. St. Paul himſelf found many Chriſtians there, Acts XXI. 4.

It ſuffered much in the Diocleſian perſecution. It was an archbiſhoprick under the patriarchate of Jeruſalem, with fourteen biſhopricks under its juriſdiction. It continued Chriſtian till it was taken by the Saracens in 639: was recovered by the Chriſtians in 1124. But in 1280 was conquered by the Mamalucs; and afterwards taken from them by the Turks in 1516. Since that time it has ſunk into utter decay; is now a mere ruin; a bare rock; "a "place to ſpread nets upon," as the Prophet Ezekiel foretold it ſhould be, ch. XXVI. 14. See Sandys's Travels; Vitringa on the place; Biſhop Newton on the Prophecies, Diſſert. XI.

CHAP. XXIV.

From the XIIIth chapter to the XXIIId incluſive, the fate of ſeveral cities and nations is denounced: of Babylon, of the Philiſtines, Moab, Damaſcus, Egypt, Tyre. After having foretold the deſtruction of the foreign nations, enemies of Judah, the Prophet declares the judgements impending on the people of God themſelves, for their wickedneſs and apoſtacy; and the deſolation that ſhall be brought on their whole country.

The XXIVth, and the three following chapters, ſeem to have been delivered about the ſame time: before the deſtruction of Moab by Shalmaneſer; (ſee XXV. 10.) conſequently before the deſtruction of Samaria; probably in the beginning of Hezekiah's reign. But concerning the particular ſubject of the XXIVth chapter, interpreters are not at all agreed: ſome refer it to the deſolation cauſed by the invaſion of Shalmaneſer; others to the invaſion of Nebuchadnezzar;

chadnezzar; and others to the deſtruction of the city and nation by the Romans. Vitringa is ſingular in his opinion, who applies it to the perſecution of Antiochus Epiphanes. Perhaps it may have a view to all of the three great deſolations of the country, by Shalmaneſer, by Nebuchadnezzar, and by the Romans: eſpecially the laſt, to which ſome parts of it may ſeem more peculiarly applicable. However, the Prophet chiefly employs general images; ſuch as ſet forth the greatneſs and univerſality of the ruin and deſolation, that is to be brought upon the country by theſe great revolutions, involving all orders and degrees of men, changing intirely the face of things, and deſtroying the whole polity both religious and civil; without entering into minute circumſtances, or neceſſarily reſtraining it by particular marks to one great event, excluſive of others of the ſame kind.

4. The world languiſheth] The world is the ſame with the land; that is, the kingdoms of Judah and Iſrael; orbis Iſraeliticus. See Note on chap. XIII. 11.

5. —the law] תורה, ſingular: ſo read LXX, Syr. Chald.

6. —are deſtroyed] For חרו, read חרבו; ſee LXX, Syr. Chald. Sym.

9. —palm-wine—] This is the proper meaning of the word שכר, σικερα: ſee Note on chap. V. 11. All enjoyment ſhall ceaſe; the ſweeteſt wine ſhall become bitter to their taſte.

11. —is paſſed away] For ערבה, read עברה; tranſpoſing a letter: Houbigant, SECKER. Five MSS, (two Antient,) add כל after משוש: LXX add the ſame word before it.

14. But theſe—] That is, they that eſcaped out of theſe calamities. The great diſtreſſes brought upon Iſrael and Judah drove the people away, and

diſperſed them all over the neighbouring countries: they fled to Egypt, to Aſia Minor, to the iſlands and the coaſts of Greece. They were to be found in great numbers in moſt of the principal cities of theſe countries. Alexandria was in a great meaſure peopled by them. They had ſynagogues for their worſhip in many places; and were greatly inſtrumental in propagating the knowlege of the true God among theſe heathen nations, and preparing them for the reception of chriſtianity. This is what the Prophet ſeems to mean by the celebration of the name of JEHOVAH in the waters, in the diſtant coaſts, and in the uttermoſt parts of the land. מַיִם, *the waters*; ὕδωρ, LXX; ὕδάτα, Theod. not מִיָּם, *from the ſea.*

15. In the diſtant coaſts of the ſea] For בארים, I ſuppoſe we ought to read באיים; which is in a great degree juſtified by the repetition of the word in the next member of the ſentence, with the addition of הים to vary the phraſe, exactly in the manner of the Prophet. איים is a word chiefly applied to any diſtant countries, eſpecially thoſe lying on the Mediterranean Sea. Others conjecture ביארים, בהרים, באמים, בעמים, בחורים; באורים, a באר, illuſtrati, Le Clerc. Twenty-three MSS read באורים. The LXX do not acknowlege the reading of the Text, expreſſing here only the word איים, *εν ταις νηϛοις*, and that not repeated. But MSS Pachom. and 1 D. II. ſupply in this place the defect in the other copies of LXX, thus: *Δια τȣτο ἡ δοξα Κυριȣ εϛαι εν ταις νησοις της ϑαλασσης. εν ταις νησοις το ονομα τȣ Κυριȣ Θεȣ Ισραηλ ενδοξον εϛαι.* According to which the LXX had in their Hebrew copy באיים, repeated afterward, not בארים.

16. But I ſaid—] The Prophet ſpeaks in the perſon of the inhabitants of the land ſtill remaining

there; who ſhould be purſued by divine vengeance, and ſuffer repeated diſtreſſes from the inroads and depredations of their powerful enemies. Agreeably to what he ſaid before in a general denunciation of theſe calamities:

> "Though there be a tenth part remaining in it;
> "Even this ſhall undergo a repeated deſtruction."
> Chap. VI. 13. See the Note there.

Ibid. the plunderers plunder] See Note on chap. XXI. 2.

17, 18. The terror, the pit,—] If they eſcape one calamity, another ſhall overtake them;

> "As if a man ſhould flee from a lion, and a bear ſhould
> "overtake him:
> "Or ſhould betake himſelf to his houſe, and lean his
> "hand on the wall,
> "And a ſerpent ſhould bite him." Amos V. 19.

For, as our Saviour expreſſed it in a like parabolical manner, "whereſoever the carcaſe is, there ſhall "the eagles be gathered together." Matth. XXIV. 28. The images are taken from the different methods of hunting and taking wild beaſts, which were antiently in uſe. The terror was a line ſtrung with feathers of all colours, which fluttering in the air ſcared and frightened the beaſts into the toils, or into the pit, which was prepared for them. "Nec "eſt mirum, cum maximos ferarum greges linea "pennis diſtincta contineat, & in inſidias agat, ab "ipſo effectu dicta Formido." Seneca De Ira, II. 12. The pit, or pit-fall, Fovea; digged deep in the ground, and covered over with green boughs, turf, &c. in order to deceive them, that they might fall into it unawares. The ſnare, or toils, Indago; a ſeries of nets, incloſing at firſt a great ſpace of ground, in which the wild beaſts were known to be; and then drawn in by degrees into a narrower compaſs, till they were at laſt cloſely ſhut up, and intangled in them.

For מקול, a MS reads מפני, as it is in Jer. XLVIII. 44. and ſo the Vulg. and Chald. But perhaps it is only, like the latter, a Hebraiſm, and means no more than the ſimple prepoſition מ. See Pſ. CII. 6. For it does not appear, that the terror was intended to ſcare the wild beaſts by its noiſe. The Paronomaſia is very remarkable; *pachad*, *pachath*, *pach*: and that it was a common proverbial form, appears from Jeremiah's repeating it in the ſame words. Chap. XLVIII. 43, 44.

18. —from the pit] For מתוך, *from the midſt of*, a MS reads מן, *from*, as it is in Jer. XLVIII. 44. and ſo likewiſe LXX, Syr. Vulg.

19. The land] "הארץ, forte delendum ה, ut ex præcedente ortum. Vid. ſeqq." SECKER.

20. —like a lodge for a night.] See Note on chap. I. 8.

21—23. —on high, —on earth—] That is, the eccleſiaſtical and civil polity of the Jews; which ſhall be deſtroyed. The nation ſhall continue in a ſtate of depreſſion and dereliction for a long time. The image ſeems to be taken from the practice of the great monarchs of that time; who, when they had thrown their wretched captives into a dungeon, never gave themſelves the trouble of inquiring about them; but let them lie a long time in that miſerable condition, wholly deſtitute of relief, and diſregarded. God ſhall at length reviſit and reſtore his people in the laſt age: and then the kingdom of God ſhall be eſtabliſhed in ſuch perfection, as wholly to obſcure and eclipſe the glory of the temporary, typical, preparative kingdom now ſubſiſting.

" The figurative language of the Prophets is taken from the analogy between the world natural, and an empire or kingdom conſidered as a world politic. Accordingly the whole world natural, conſiſting of heaven and earth, ſignifies the whole world politic, conſiſting of thrones and people, or ſo much of it as is conſidered in prophecy: and the things in that world ſignify the analogous things in this. For the heavens and the things therein ſignify thrones and dignities, and thoſe who enjoy them; and the earth, with the things thereon, the inferior people; and the loweſt parts of the earth, called Hades, or Hell, the loweſt or moſt miſerable part of them.—Great earthquakes, and the ſhaking of heaven and earth, are put for the ſhaking of kingdoms, ſo as to diſtract and overthrow them; the creating a new heaven and earth, and the paſſing of an old one, or the beginning and end of a world, for the riſe and ruin of a body politic ſignified thereby.—The ſun, for the whole ſpecies and race of kings, in the kingdoms of the world politic; the moon, for the body of the common people, conſidered as the king's wife; the ſtars, for ſubordinate princes and great men; or for biſhops and rulers of the people of God, when the ſun is Chriſt:—ſetting of the ſun, moon, and ſtars; darkening the ſun, turning the moon into blood, and falling of the ſtars, for the ceaſing of a kingdom." Sir I. Newton, Obſervations on the Prophecies, Part I. Chap. II.

CHAP. XXV.

It doth not appear to me, that this chapter hath any cloſe and particular connexion with the chapter immediately preceding, taken ſeparately, and by itſelf. The ſubject of that was the deſolation of the land of Iſrael and Judah, by the juſt judgement of God, for the wickedneſs and diſobedience of the people: which, taken by itſelf, ſeems not with any propriety to introduce a hymn of thankſgiving to God for his mercies to his people in delivering them from their enemies. But taking the whole courſe of Prophecies, from the XIIIth to the XXIVth chapter incluſive, in which the Prophet foretells the deſtruction of ſeveral cities and nations, enemies to the Jews, and of the land of Judah itſelf, yet with intimations of a remnant to be ſaved, and a reſtoration to be at length effected by a glorious eſtabliſhment of the kingdom of God: with a view to this extenſive ſcene of God's providence in all its parts, and in all its conſequences, the Prophet may well be ſuppoſed to break out into this ſong of praiſe; in which his mind ſeems to be more poſſeſſed with the proſpect of future mercies than with the recollection of the paſt.

2. —the city—] Niniveh, Babylon, Ar Moab, or any other ſtrong fortreſs poſſeſſed by the enemies of the people of God.

For the firſt מעיר Syr. Vulg. read העיר; LXX, and Chald. read, in the plural, ערים, tranſpoſing the letters. After the ſecond מעיר a MS adds לגל.

Ibid. —the proud ones—] For זרים, *ſtrangers*, MS Bodl. and another read זדים, *the proud:* ſo likewiſe the LXX; for they render it ασεβων here, and in verſe 5th, as they do in ſome other places: ſee Deut. XVIII. 20. 22. Another MS reads צרים, *adverſaries*; which alſo makes a good ſenſe. But זרים and זדים are often confounded by the great ſimilitude of the letters ד and ר. See Malach. III. 15. IV. 1. Pſ. XIX. 14. apud LXX: and Pſ. LIV. 5. (where Chald. reads זדים) compared with Pſ. LXXXVI. 14.

4. —a winter ſtorm.] For קיר, read קור: or as עיר from ערר, ſo קיר from קרר. Capellus.

5. —the proud—] The ſame miſtake here as in ver. 2: ſee Note there. Here צרים, *the proud*, is parallel to עריצים, *the formidable:* as in Pſ. LIV. 5. and LXXXVI. 14.

Ibid. As the heat by a thick cloud.] For חרב, Syr. Chald. Vulg. and two MSS, read כחרב; which is a repetition of the beginning of the foregoing parallel line: and the verſe taken out of the parallel form, and more fully expreſſed, would run thus: "As a thick cloud interpoſing tempers the heat of the ſun on the burnt ſoil, ſo ſhalt thou, by the interpoſition of thy power, bring low and abate the tumult of the proud, and the triumph of the formidable."

6. —ſhall make for all the people a feaſt.] A feaſt is a proper and uſual expreſſion of joy in conſequence of victory, or any other great ſucceſs. The feaſt here ſpoken of is to be celebrated on Mount Sion, and all the peoples without diſtinction are to be invited to it. This can be no other than the celebration of the eſtabliſhment of Chriſt's kingdom, which is frequently repreſented in the Goſpel under the image of a feaſt; where many ſhall come from the Eaſt and Weſt, and ſhall ſit down at table with Abraham, Iſaac, and Jacob, in the kingdom of

heaven." Matt. VIII. 11. See alſo Luke XIV. 16. XXII. 29, 30. This ſenſe is fully confirmed by the concomitants of this feaſt expreſſed in the next verſe; the removing of the veil from the face of the nations, and the abolition of death: the firſt of which is obviouſly and clearly explained of the preaching of the Goſpel; and the ſecond muſt mean the bleſſing of immortality procured for us by Chriſt, "who hath aboliſhed death, and through death hath deſtroyed him that had the power of death."

Ibid. —of old wines] Heb. *lees*; that is, of wines kept long on the lees. The word uſed to expreſs the lees in the original ſignifies the *preſervers*; becauſe they preſerve the ſtrength and flavour of the wine. "All recent wines, after the fermentation has ceaſed, ought to be kept on their lees for a certain time; which greatly contribute to increaſe their ſtrength and flavour. Whenever this firſt fermentation has been deficient, they will retain a more rich and ſweet taſte than is natural to them in a recent true vinous ſtate; and unleſs further fermentation is promoted by their lying longer on their own lees, they will never attain their genuine ſtrength and flavour, but run into repeated and ineffectual fermentations, and ſoon degenerate into a liquor of an acetous kind. —All wines of a light and auſtere kind, by a fermentation too great, or too long continued, certainly degenerate into a weak ſort of vinegar; while the ſtronger not only require, but will ſafely bear a ſtronger and often repeated fermentation; and are more apt to degenerate from a defect than exceſs of fermentation into a vapid, ropy, and at length into a putreſcent ſtate." Sir Edward Barry, Obſervations on the Wines of the Antients, p. 9, 10.

Thevenot obſerves particularly of the Schiras wine, that, after it is refined from the lees, it is apt to grow ſour: "Il a beaucoup de lie; c'eſt pourquoi

il donne puiſſamment dans la teſte; & pour le rendre plus traitable on le paſſe par un chauſſe d'hypocras: après quoi il eſt fort clair, & moins fumeux. Ils mettent ce vin dans des grandes jarres de terre, qui tiennent dix ou douze juſqu'à quatorze carabas: mais quand l'on a entamé une jarre, il faut la vuider au plutoſt, & mettre le vin qu'on en tire dans des bouteilles ou carabas; car ſi l'on y manque en le laiſſant quelque tems après que la jarre eſt entamée, il ſe gâte & s'aigrit." Voyages, tom. II. p. 245.

This clearly explains the very elegant compariſon, or rather allegory, of Jeremiah; where the reader will find a remarkable example of the mixture of the proper with the allegorical, not uncommon in the Hebrew poets:

" Moab hath been at eaſe from his youth,
" And he hath ſettled upon his lees;
" Nor hath he been drawn off from veſſel to veſſel,
" Neither hath he gone into captivity;
" Wherefore his taſte remaineth in him,
" And his flavour is not changed." Jer. XLVIII. 11.

Sir John Chardin's MS Note on this place of Jeremiah is as follows: " On change ainſi le vin de cupe en cupe en Orient; & quand on en entame une, il faut la vuider en petites cupes ou bouteilles, ſans quoy il s'aigrit."

7. —the face of all—] MS Bodl. reads, על פני כל. The word פני has been removed from its right place into the line above, where it makes no ſenſe; as Houbigant conjectured.

9. —ſhall they ſay—] So LXX and Vulg. in the plural number. They read ואמרו. Syr. reads ואמרת, Thou ſhalt ſay.

10. —ſhall give reſt—] " Heb. תנוח, *quieſcet.* Annon תניח *quietem dabit*, ut Græci, *αναπαυσιν δωσει*, & Copt.?" Mr. WOIDE. That is, " ſhall give

peace and quiet to Sion, by deſtroying the enemy;" as it follows.

Ibid. As the ſtraw is threſhed—] "Hoc juxta ritum loquitur Palæſtinæ & multarum Orientis provinciarum, quæ ob pratorum & fæni penuriam paleas preparant eſui animantium. Sunt autem carpenta ferrata rotis per medium in ſerrarum modum ſe volventibus, quæ ſtipulam conterunt; & comminuunt in paleas. Quomodo igitur plauſtris ferratis paleæ conteruntur, ſic conteretur Moab ſub eo; ſive ſub Dei potentia, ſive in ſemetipſo, ut nihil in eo integri remaneat." Hieron. in loc. See Note on ch. XXVIII. 27.

Ibid. —under the wheels of the car.] For מדמנה, LXX, Syr. Vulg. read מרכבה; which I have followed. See Joſhua XV. 31. compared with XIX. 5. where there is a miſtake very nearly the ſame. The Keri, במו, is confirmed by twenty-eight MSS, (ſeven Antient,) and three Editions.

11. As he that ſinketh ſtretcheth out his hands to ſwim.] There is great obſcurity in this place: ſome underſtand God as the agent; others Moab. I have choſen the latter ſenſe, as I cannot conceive that the ſtretching out of the hands of a ſwimmer in ſwimming can be any illuſtration of the action of God ſtretching out his hands over Moab to deſtroy it. I take השׂחה, altering the point on the ש on the authority of LXX, to be the participle of שחה, the ſame with שוח and שחח, *inclinari, deprimi*; and that the Prophet deſigned a Paronomaſia here, a figure which he frequently uſes, between the ſimilar words שחה and שחות. As תחתיו, *in his place*, or *on the ſpot*, as we ſay, in the preceding verſe, gives us an idea of the ſudden and compleat deſtruction of Moab; ſo בקרבו, *in the midſt of him*, means, that this deſtruction ſhall be open, and expoſed to the view of all: the neighbouring nations ſhall plainly ſee him ſtrug-

gling againſt it, as a man in the midſt of the deep waters exerts all his efforts, by ſwimming to ſave himſelf from drowning.

CHAP. XXVI.

1. —we have a ſtrong city] In oppoſition to the city of the enemy, which God hath deſtroyed, chap. XXV. 2. ſee the Note there.

3. —they have truſted] So Chald. בטחו. Syr. and Vulg. read בטחנו, *we have truſted.* Schroeder Gram. Hebr. p. 360. explains the preſent reading, בטוח, imperſonally, *confiſum eſt.*

4. —in JEHOVAH] In JAH JEHOVAH, Heb. but ſee Houbigant. Not. in Cap. XII. 2.

8. We have placed our confidence in thy name] LXX, Syr. and Chald. read קוינו, without the pronoun annexed.

9. —have I deſired thee] Forty-one MSS, (nine Antient,) and five Editions, read אויתיך. It is proper to note this: becauſe the ſecond י being omitted in the Text, Vulg. and many others have rendered it in the third perſon.

16. —we have ſought thee—] So LXX, and two MSS, פקדנוך, in the firſt perſon. And ſo perhaps it ſhould be צקנו, in the firſt perſon: but how LXX read this word is not clear; and this laſt member of the verſe is extremely obſcure.

For למו, the LXX read לנו, in the firſt perſon likewiſe: a frequent miſtake; ſee Note on chap. X. 29.

18. —we have brought forth wind] The learned profeſſor Michaelis explains this image in the following manner: "Rariorem morbum deſcribi, em-

" empneumatoſin; aut ventoſam molam, dictum; " quo quæ laborant diu & ſibi & peritis medicis gra-" vidæ videntur, tandemque poſt omnes veræ gra-" viditatis moleſtias & labores ventum ex utero " emittunt: quem morbum paſſim deſcribunt me-" dici." Syntagma Comment. vol. II. p. 165. The Syriac tranſlator ſeems to have underſtood it in this manner: " Enixi ſumus, ut illæ, quæ ventos pa-" riunt."

Ibid. —in the land] בארץ, ſo a MS, LXX, Syr. and Vulg.

19. —my deceaſed] All the antient verſions render it in the plural; they read נבלותי, *my* dead bodies. Syr. and Chald. read נבלותיהם, *their* dead bodies.

Ibid. —of the dawn] Lucis, Vulg. ſo alſo Syr. and Chald.

The deliverance of the people of God from a ſtate of the loweſt depreſſion, is explained by images plainly taken from the Reſurrection of the dead. In the ſame manner the Prophet Ezekiel repreſents the reſtoration of the Jewiſh nation from a ſtate of utter diſſolution, by the reſtoring of the dry bones to life, exhibited to him in a viſion, chap. XXXVII. which is directly thus applied and explained, ver. 11—13. And this deliverance is expreſſed with a manifeſt oppoſition to what is here ſaid above, ver. 14. of the great lords and tyrants, under whom they had groaned;

" They are dead, they ſhall not live;
" They are deceaſed tyrants, they ſhall not riſe:"

that they ſhould be deſtroyed utterly, and ſhould never be reſtored to their former power and glory. It appears from hence, that the doctrine of the Reſurrection of the dead was at that time a popular and common doctrine: for an image which is aſſumed in order to expreſs or repreſent any thing in the way of allegory or metaphor, whether poetical or prophetical, muſt be an image commonly known and underſtood; otherwiſe it will not anſwer the purpoſe for which it is aſſumed.

20. Come, O my people; retire—] An exhortation to patience and reſignation under oppreſſion, with a confident expectation of deliverance, by the power of God manifeſtly to be exerted in the deſtruction of the oppreſſor. It ſeems to be an alluſion to the command of Moſes to the Iſraelites, when the deſtroying angel was to go through the land of Egypt, "not to go out at the door of their houſes "until the morning:" Exod. XII. 22. And before the paſſage of the Red Sea: "Fear ye not, ſtand "ſtill, and ſee the ſalvation of JEHOVAH:—JEHOVAH ſhall fight for you, and ye ſhall hold your "peace." Exod. XIV. 13, 14.

CHAP. XXVII.

The ſubject of this chapter ſeems to be the nature, the meaſure, and the dealings with his people: ver. 1. his judgements inflicted on their great and powerful enemies: ver. 2. his conſtant care and protection of his favourite vineyard, in the form of a dialogue: ver. 7. the moderation and lenity, with which the ſeverity of his judgements have been tempered: ver. 9. the end and deſign of them, to recover them from idolatry; and ver. 12. the recalling of them on their repentance, from their ſeveral diſperſions. The firſt verſe ſeems connected with the two laſt verſes of the preceding chapter.

1. Leviathan, &c.] The animals here mentioned ſeem to be: the crocodile, rigid, by the ſtiffneſs of the back-bone, ſo that he cannot readily turn himſelf, when he purſues his prey; hence the eaſieſt way of eſcaping from him is by making frequent and ſhort turnings: the ſerpent, or dragon, flexible and winding; which coils himſelf up in a circular form; the ſea-monſter, or the whale. Theſe are uſed allegorically, without doubt, for great potentates, enemies and perſecutors of the people of God: but to ſpecify the particular perſons or ſtates deſigned by the Prophet under theſe images is a matter of great difficulty, and comes not neceſſarily within the deſign of theſe notes.

2. —the beloved vineyard] For חמר, a great number of MSS, and ſome printed Editions, have חמד; which is confirmed by LXX, and Chald.

Ibid. —a reſponſive ſong] That ענה, *to anſwer*, ſignifies occaſionally to ſing reſponſively; and that this mode of ſinging was frequently practiſed among the antient Jews; ſee De S. Poeſ. Hebr. Præl. XIX. at the beginning.

3. I will take care of her] For פן יפקד, Syr. reads ואפקד: and fifteen MSS, (ſix Antient,) and ſix Editions, read אפקד, in the firſt perſon.

4. I have no wall] For חמה, LXX, and Syr. read חומה. An antient MS has חימה. For בה, two MSS read בם, plural. The vineyard wiſhes for a wall, and a fence of thorns; human ſtrength and protection; (as the Jews were too apt to apply to their powerful neighbours for aſſiſtance, and to truſt to the ſhadow of Egypt;) JEHOVAH replies, that this would not avail her, nor defend her againſt his wrath: he counſels her therefore to betake herſelf to his protection. On which ſhe intreats him to make peace with her.

"About Tripoly there are abundance of vine-"yards and gardens, incloſed for the moſt "part with hedges; which chiefly conſiſt of the "rhamnus, paliurus, oxyacantha, &c." Rawolf, p. 21, 22. A fence of thorns is eſteemed equal to a wall for ſtrength, being commonly repreſented as impenetrable. See Micah VII. 4. Hoſea II. 6.

Ibid. —of the thorn and brier] Seven MSS, (two Antient,) and one Edition, and Syr. Vulg. Aquila, read ושית, with the conjunction ו prefixed.

5. Ah!] For או, I read אוי, as it was at firſt in a MS. The י was eaſily loſt, being followed by another י.

6. —from the root] For ישרש, I read with the Syr. משרש. And for יציץ ופרח, יציצו פרח, joining the ו to the firſt word, and taking that into conſtruction with the firſt part of the ſentence. I ſuppoſe the dialogue to be continued in this verſe, which purſues the ſame image of the allegory, but in the way of metaphor.

9. And if—] ולא, four MSS, (two Antient,) and LXX.

11. —her boughs] קציריה, MS. and Vulg. that is, the boughs of the vineyard, referring ſtill to the ſubject of the dialogue above.

The ſcarcity of fuel, eſpecially wood, in moſt parts of the Eaſt is ſo great, that they ſupply it with every thing capable of burning; cow dung dried, roots, parings of fruit, withered ſtalks of herbs and flowers: ſee Matth. VI. 21—30. Vine-twigs are particularly mentioned, as uſed for fuel in dreſſing their food, by D'Arvieux; La Roque, Paleſtine, p. 198. Ezekiel ſays, in his parable of the vine, uſed figuratively for the people of God, as the vineyard is here; "Shall wood be taken thereof to do "any work? or will men take a pin of it to hang "any veſſel thereon? Behold, it is caſt into the "fire for fuel." Chap. xv. 3, 4. "If a man abide "not in me, ſaith our Lord, he is caſt forth as a "branch [of the vine] and is withered; and men "gather them, and caſt them into the fire, and they "are burned." John xv. 6. They employed women and children to gather theſe things; and they laid them up in ſtore for uſe. The dreſſing and pruning of their vines afforded a good ſupply of the laſt ſort of fuel: but the Prophet ſays, that the vines themſelves of the beloved vineyard ſhall be blaſted, withered, and broken; and the women ſhall come, and gather them up; and carry away the whole of them, to make their fires for domeſtic uſes. See Harmer, Obſerv. 1. p. 254, &c.

CHAP. XXVIII.

1. The proud crown—] "Sebaſte, the antient "Samaria, is ſituated on a long mount of an oval "figure; having firſt a fruitful valley, and then a "ring of hills running round about it." Maundrell, p. 58. "E regione horum ruderum mons eſt per-"amœnus, planitie admodum frugifera circumſep-"tus, ſuper quem olim Samaria urbs condita fuit." Fureri Itinerarium, p. 93. The city beautifully ſituated on the top of a round hill, and ſurrounded immediately with a rich valley, and a circle of other hills beyond it, ſuggeſted the idea of a chaplet, or wreath of flowers, worn upon their heads on occaſions of feſtivity; expreſſed by *the proud crown*, and the *fading flower of the drunkards*. That this cuſtom of wearing chaplets in their banquets prevailed among the Jews, as well as among the Greeks and Romans,

appears from the following paſſage of the book of Wiſdom:

> " Let us fill ourſelves with coſtly wine and ointments,
> " And let no flower of the ſpring paſs by us:
> " Let us crown ourſelves with roſe-buds, before they are
> " withered." Wiſd. II. 7, 8.

2 —the exceedingly ſtrong one] אמיץ לאדני, fortis Domino, i. e. fortiſſimus, a Hebraiſm. For לאדני, thirty-eight MSS, and two Editions, read ליהוה.

3. —crowns] I read עטרות, plural, to agree with the verb תרמסנה.

4. The early fruit before ſummer] " No ſooner doth the *boccore* [the early fig] draw near to perfection, in the middle or latter end of June, than the *kermez*, or ſummer fig, begins to be formed, though it rarely ripens before Auguſt; about which time the ſame tree frequently throws out a third crop, or the winter fig, as we may call it. This is uſually of a much longer ſhape and darker complexion than the kermez, hanging and ripening upon the tree even after the leaves are ſhed: and, provided the winter proves mild and temperate, is gathered as a delicious morſel in the ſpring." Shaw, Travels, p. 370. fol. The image was very obvious to the inhabitants of Judea and the neighbouring countries, and is frequently applied by the Prophets to expreſs a deſireable object; by none more elegantly than by Hoſea, chap. IX. 10:

> " Like grapes in the wilderneſs, I found Iſrael;
> " Like the firſt ripe fig in her prime, I ſaw your fa-
> " thers."

Ibid. —he plucketh it] For יראה, which with הראה makes a miſerable tautology, read by a tranſpoſition of a letter יארה; a happy conjecture of

Houbigant. The image expreſſes in the ſtrongeſt manner the great eaſe with which the Aſſyrians ſhall take the rich city and the whole kingdom, and the avidity with which they ſhall ſeize the rich prey without reſiſtance.

5. In that day—] Thus far the prophecy relates to the Iſraelites; and manifeſtly denounces their approaching deſtruction by Shalmaneſer. Here it turns to the two tribes of Judah and Benjamin, the remnant of God's people, who were to continue a kingdom after the final captivity of the Iſraelites. It begins with a favourable prognoſtication of their affairs under Hezekiah: but ſoon changes to reproofs and threatenings, for their intemperance, diſobedience, and profaneneſs.

6. —to the gate *of the enemy*] That is, who purſue the fleeing enemy even to the very gates of their own city: "But we were upon them even unto the "entering of the gate:" 2 Sam. XI. 23. that is, we drove the enemy back to their own gates: ſee alſo 1 Sam. XVII. 52.

9. Whom [ſay they] would he teach—] The ſcoffers mentioned below, ver. 14. are here introduced as uttering their ſententious ſpeeches; they treat God's method of dealing with them, and warning them by his Prophets, with contempt and deriſion. What, ſay they, doth he treat us as mere infants juſt weaned? doth he teach us like little children, perpetually inculcating the ſame elementary leſſons, the mere rudiments of knowlege; precept after precept, line after line, here and there, by little and little? imitating at the ſame time, and ridiculing, in ver. 10. the conciſe prophetical manner. God by his Prophet retorts upon them with great ſeverity their own contemptuous mockery; turning it to a ſenſe quite different from what they intended. Yes, ſaith he, it ſhall be in fact as you ſay: ye ſhall

be taught by a ſtrange tongue, and a ſtammering lip; in a ſtrange country; ye ſhall be carried into captivity by a people whoſe language ſhall be unintelligible to you, and which ye ſhall be forced to learn like children: and my dealing with you ſhall be according to your own words: it ſhall be command upon command for your puniſhment; it ſhall be line upon line, ſtretched over you to mark your deſtruction; (compare 2 Kings XXI. 13.) it ſhall come upon you at different times, and by different degrees; till the judgements, with which from time to time I have threatened you, ſhall have their full accompliſhment.

Jerom ſeems to have rightly underſtood the general deſign of this paſſage, as expreſſing the manner in which the ſcoffers, by their ſententious ſpeeches, turned into ridicule the warnings of God by his Prophets: though he has not ſo well explained the meaning of the repetition of their ſpeech in the 13th verſe. His words are on ver. 9. "Solebant hoc ex "perſona Prophetarum ludentes dicere:" and on ver. 14. "Quod ſupra diximus, cum irriſione ſolitos principes Judæorum Prophetis dicere, *manda*, "*remanda*, & cætera his ſimilia, per quæ oſtenditur, "nequaquam eos Prophetarum crediliſſe ſermonibus, ſed Prophetiam habuiſſe deſpectui, præſens "oſtendit capitulum, per quod appellantur viri il- "luſores." Hieron. in loc.

And ſo Jarchi interprets the word משלים in the next verſe: "qui dicunt verba irriſionis parabolice." And the Chaldee paraphraſes the 11th verſe to the ſame purpoſe, underſtanding it as ſpoken not of God, but of the people deriding his Prophets: "Quoniam in mutatione loquelæ & in lingua ſubſannationis irridebant contra prophetas qui prophetabant populo huic."

12. This is the true reſt—] The ſenſe of this verſe is: God had warned them by his Prophets, that their ſafety and ſecurity, their deliverance from their preſent calamities, and from the apprehenſions of ſtill greater approaching, depended wholly on their truſt in God, their faith and obedience: but they rejected this gracious warning with contempt and mockery.

15. —a covenant with death] To be in covenant with, is a kind of proverbial expreſſion to denote perfect ſecurity from evil and miſchief of any ſort:

"For thou ſhalt be in league with the ſtones of the
"field;
"And the beaſts of the field ſhall be at peace with thee."
Job v. 23.

"And I will make a covenant for them with the beaſts
"of the field,
"And with the fowls of heaven, and with the creeping
"things of the ground." Hoſea ii. 18

That is, none of theſe ſhall hurt them. But Lucan, ſpeaking of the Pſylli, whoſe peculiar property it was to be unhurt by the bite of ſerpents, with which their country abounded, comes ſtill nearer to the expreſſion of Iſaiah in this place;

"Gens unica terras
"Incolit a ſævo ſerpentum innoxia morſu
"Marmaridæ Pſylli.——
"Pax illis cum morte data eſt." Pharſal. ix. 894.

"Of all who ſcorching Afric's ſun endure,
"None like the ſwarthy Pſyllians are ſecure;
"With healing gifts and privileges grac'd,
"Well in the land of ſerpents were they plac'd:
"Truce with the dreadful tyrant death they have,
"And border ſafely on his realm the grave." Rowe.

18. —ſhall be broken]. For כפר, which ſeems not to belong to this place, Chald. reads תפר; which

is approved by Houbigant and SECKER: ſee Jer. XXXIII. 21. where the very ſame phraſe is uſed. See Prelim. Diſſert. p. l.

20. —For the bed is too ſhort—] A *maſhal*, or proverbial ſaying, the meaning of which is, that they will find all means of defence and protection inſufficient to ſecure them, and cover them from the evils coming upon them. מסך, chap. XXII. 8. the *covering*, is uſed for the outworks of defence, the barrier of the country; and here in the allegorical ſenſe it means much the ſame thing. Their beds were only matraſſes laid on the floor; and the coverlet a ſheet, or in the winter a carpet, laid over it, in which the perſon wrapt himſelf. For כהתכנס, it ought probably to be מהתכנס. Houbigant, SECKER.

23. Liſten ye, and hear my voice—] The foregoing diſcourſe, conſiſting of ſevere reproofs, and threatenings of dreadful judgements impending on the Jews for their vices, and their profane contempt of God's warnings by his meſſengers, the Prophet concludes with an explanation and defence of God's method of dealing with his people in an elegant parable or allegory; in which he employs a variety of images, all taken from the ſcience of agriculture. As the huſbandman uſes various methods in preparing his land, and adapting it to the ſeveral kinds of ſeeds to be ſown, with a due obſervation of times and ſeaſons; and when he hath gathered in his harveſt, employs methods as various in ſeparating the corn from the ſtraw and the chaff by different inſtruments, according to the nature of the different ſorts of grain: ſo God, with unerring wiſdom, and with ſtrict juſtice, inſtructs, admoniſhes, and corrects his people; chaſtiſes and puniſhes them in various ways, as the exigence of the caſe requires; now more moderately, now more ſeverely; always tempering juſtice with mercy; in order to reclaim

the wicked, to improve the good; and, finally, to ſeparate the one from the other.

26. For his God inſtructeth him] All nations have agreed in attributing agriculture, the moſt uſeful and the moſt neceſſary of all ſciences, to the invention and to the ſuggeſtions of their deities. "The moſt High hath ordained huſbandry," ſaith the ſon of Sirach: Ecclus. VII. 15.

"Nemque Ceres fertur fruges, Liberque liquoris
"Vitigeni laticem mortalibus inſtituiſſe."

Lucretius, v. 14.

Ὁ δ' ηπιος ανθρωποισι
Δεξια σημαινει, λαους δ' επι εργον εγειρει
Μιμνησκων βιοτοιο· λεγει δ' ὁτε βωλος αριϛη
Βουσι τε και μακελησι· λεγει δ' ὁτε δεξιαι ὡραι
Και φυτα γυρωσαι, και σπερματα ϖαντα βαλεσθαι.

Aratus, Phænom. 5.

He (Jupiter) to the human race
Indulgent prompts to neceſſary toil
Man provident of life; with kindly ſigns
The ſeaſons marks, when beſt to turn the glebe
With ſpade and plough, to nurſe the tender plant,
And caſt o'er foſtering earth the ſeeds abroad.

27, 28. Four methods of threſhing are here mentioned, by different inſtruments; the flail, the drag, the wain, and the treading of the cattle. The ſtaff, or flail, was uſed for the *Infirmiora ſeminâ*, ſays Hieron. the grain that was too tender to be treated in the other methods. The drag conſiſted of a ſort of ſtrong planks, made rough at the bottom with hard ſtones or iron: it was drawn by horſes or oxen over the corn-ſheaves ſpread on the floor, the driver ſitting upon it. Kempfer has given a print repreſenting the manner of uſing this inſtrument. Amœn.

Exot. p. 682. fig. 3. The wain was much like the former, but had wheels with iron teeth, or edges like a ſaw. "Ferrata carpenta rotis per medium in ſerrarum modum ſe volventibus:" Hieron. in loc. by which it ſhould ſeem, that the axle was armed with iron teeth, or ſerrated wheels, throughout. See a deſcription and print of ſuch a machine uſed at preſent in Egypt for the ſame purpoſe; it moves upon three rollers armed with iron teeth or wheels, to cut the ſtraw: in Niebuhr's Voyage en Arabie, Tab. XVII. p. 123. In Syria they make uſe of the drag, conſtructed in the very ſame manner as above deſcribed; Niebuhr, Deſcription de l'Arabie, p. 140. This not only forced out the grain, but cut the ſtraw in pieces for fodder for the cattle; for in the Eaſtern Countries they have no hay. See Harmer's Obſerv. I. p. 425. The laſt method is well known from the law of Moſes, which "forbids the ox to be muzzled, when he treadeth out the corn." Deut. XXV. 4.

28. —but the bread-corn—] I read ולחם, on the authority of Vulg. and Symmachus: the former expreſſes the Conjunction ו, omitted in the Text, by *autem:* the latter by δὲ.

Ibid. —hoofs—] For פרשיו, *horſemen,* read פרסיו, *hoofs.* So Syr. Sym. Theod. Vulg.

CHAP. XXIX.

The ſubject of this and the four following chapters is the invaſion of Senacherib; the great diſtreſs of the Jews while it continued; their ſudden and unexpected deliverance by God's immediate interpoſition in their favour; the ſubſequent proſperous ſtate of the kingdom under Hezekiah: interſperſed with ſevere reproofs, and threats of puniſhment, for their hypocriſy, ſtupidity, infidelity, their want of truſt in God, and their vain reliance on the aſſiſtance of Egypt: and with promiſes of better times, both immediately to ſucceed, and to be expected in the future age. The whole making not one continued diſcourſe, but rather a collection of different diſcourſes upon the ſame ſubject; which is treated with great elegance and variety: though the matter is various, and the tranſitions ſudden, yet the Prophet ſeldom goes far from his ſubject. It is properly enough divided by the chapters in the common tranſlation.

1. Ariel—] That Jeruſalem is here called by this name is very certain; but the reaſon of this name, and the meaning of it as applied to Jeruſalem, is very obſcure and doubtful. Some, with the Chaldee, ſuppoſe it to be taken from the hearth of the great altar of Burnt-offerings, which Ezekiel plainly calls by the ſame name; and that Jeruſalem is here conſidered as the ſeat of the Fire of God, אור·אל, which ſhould iſſue from thence to conſume his enemies: compare chap. XXXI. 9. Some, according to the common derivation of the word, ארי אל, the Lion of God, or the ſtrong Lion; ſuppoſe it to ſignify the ſtrength of the place, by which it was ena-

bled to reſiſt and overcome all its enemies. Τινες δε φασι την πολιν ὀυτως ειρησθαι· επει, δια Θεου, λεοντος δικην εσπαραττε τους ανταιροντας. Procop. in loc. There are other explanations of this name given, but none that ſeems to be perfectly ſatisfactory.

Ibid. Add year to year—] Ironically: go on year after year; keep your ſolemn feaſts: yet know, that God will puniſh you for your hypocritical worſhip, conſiſting of mere form deſtitute of true piety. Probably delivered at the time of ſome great feaſt, when they were thus employed.

2. —mourning and ſorrow—] Inſtead of your preſent joy and feſtivity.

Ibid. —as the hearth of the great altar.] That is, it ſhall be the ſeat of the Fire of God; which ſhall iſſue from thence to conſume his enemies. See Note on ver. 1. Or, perhaps, all on a flame; as it was when taken by the Chaldeans; or covered with carcaſes and blood, as when taken by the Romans: an intimation of which more diſtant events, though not immediate ſubjects of the Prophecy, may perhaps be given in this obſcure paſſage.

3. —like David] For כדור read כדוד; ſo LXX, and two MSS, and f. two more.

Ibid. —towers—] For מצרות read מצדות; ſo LXX, and five MSS, one of them Antient.

4. —a feeble ſpeech] That the ſouls of the dead uttered a feeble ſtridulous ſound, very different from the natural human voice, was a popular notion among the Heathens as well as among the Jews. This appears from ſeveral paſſages of their poets; Homer, Virgil, Horace. The pretenders to the art of Necromancy, who were chiefly women, had an art of ſpeaking with a feigned voice; ſo as to deceive thoſe who applied to them, by making them believe, that it was the voice of the ghoſt. They had a way of uttering ſounds, as if they were formed,

not by the organs of ſpeech, but deep in the cheſt, or in the belly; and were thence called εγγαστριμυθοι, ventriloqui: they could make the voice ſeem to come from beneath the ground, from a diſtant part, in another direction, and not from themſelves; the better to impoſe upon thoſe who conſulted them. *Εξεπιτηδες το γενος τουτο τον αμυδρον ηχον επιτηδευονται, ἱνα δια την ασαφειαν της φωνης τον του ψευδους αποδιδρασκωσιν ελεγχον.* Pſellus de Dæmonibus, apud Bochart. I. p. 731. "Theſe people ſtudiouſly acquire, and affect on purpoſe, this ſort of obſcure ſound; that by the uncertainty of the voice they may the better eſcape being detected in the cheat." From theſe arts of the Necromancers the popular notion ſeems to have ariſen, that the ghoſt's voice was a weak, ſtridulous, almoſt inarticulate ſort of ſound, very different from the ſpeech of the living.

5. —the proud—] For זריך, *thy ſtrangers*, read זרים, *the proud*, LXX; parallel and ſynonymous to עריצים, *the terrible*, in the next line: the ר was at firſt ד in a MS. See Note on XXV. 2.

5—7. But the multitude of the proud—] Theſe verſes contain an admirable deſcription of the deſtruction of Senacherib's army, with a beautiful variety of the moſt expreſſive images: perhaps more adapted to ſhew the greatneſs, the ſuddenneſs, and horror, of the event, than the means and manner by which it was effected. Compare chap. XXX. 30—33.

7. —like as a dream—] This is the beginning of the compariſon, which is purſued and applied in the next verſe. Senacherib and his mighty army are not compared to a dream, becauſe of their ſudden diſappearance; but the diſappointment of their eager hopes is compared to what happens to a hungry and thirſty man, when he awakes from a dream, in which fancy had preſented to him meat and drink

in abundance; and finds it nothing but a vain illuſion. The compariſon is elegant and beautiful in the higheſt degree, well wrought up, and perfectly ſuited to the end propoſed: the image is extremely natural, but not obvious; it appeals to our inward feelings, not to our outward ſenſes; and is applied to an event in its concomitant circumſtances exactly ſimilar, but in its nature totally different. See De S. Poeſ. Hebr. Prælect. XII. For beauty and ingenuity it may fairly come in competition with one of the moſt elegant of Virgil, (greatly improved from Homer, Iliad, XXII. 199.) where he has applied to a different purpoſe, but not ſo happily, the ſame image of the ineffectual working of imagination in a dream:

"Ac veluti in ſomnis oculos ubi languida preſſit
"Nocte quies, necquicquam avidos extendere curſus
"Velle videmur, & in mediis conatibus ægri
"Succidimus; non lingua valet, non corpore notæ
"Sufficiunt vires, nec vox, aut verba ſequuntur."
Æn. XII. 908.

"And as, when ſlumber ſeals the cloſing ſight,
"The ſick wild fancy labours in the night;
"Some dreadful viſionary foe we ſhun
"With airy ſtrides, but ſtrive in vain to run;
"In vain our baffled limbs their pow'rs eſſay;
"We faint, we ſtruggle, ſink, and fall away;
"Drain'd of our ſtrength, we neither fight nor fly,
"And on the tongue the ſtruggling accents die." Pitt.

Lucretius expreſſes the very ſame image with Iſaiah:

"Ac veluti in ſomnis ſitiens quum quærit, & humor
"Non datur, ardorem in membris qui ſtinguere poſſit;
"Sed laticum ſimulachra petit, fruſtraque laborat,
"In medioque ſitit torrenti flumine potans."
IV. 1091.

Ibid. —their armies and their towers—] For צביה ומצדתה, I read with the Chald. צבאם ומצדתם.

9. They are drunken, but not with wine.] See Note on chap. LI. 21.

11. I cannot read it—] An Antient MS and LXX have preſerved a word here, loſt out of the Text, לקרות, (for לקראת,) αναγνωναι.

13. JEHOVAH—] For אדני ſixty-three MSS, and three Editions, read יהוה, and five MSS add יהוה.

Ibid. And vain—] I read, for ותהי, ותהו, with LXX, Matt. XV. 9. Mark VII. 7. and, for מלמדה, מלמדים, with Chald.

17. Ere Lebanon become like Carmel—] A Maſhal, or proverbial ſaying, expreſſing any great revolution of things; and, when reſpecting two ſubjects, an entire reciprocal change: explained here by ſome interpreters, I think with great probability, as having its principal view beyond the revolutions then near at hand; to the rejection of the Jews, and the calling of the Gentiles. The firſt were the vineyard of God, כרם אל, (if the Prophet, who loves an alluſion to words of like ſounds, may be ſuppoſed to have intended one here,) cultivated and watered by him in vain, to be given up, and to become a wilderneſs: compare chap. V. 1—7. The laſt had been hitherto barren, but were, by the grace of God, to be rendered fruitful. See Matth. XXI. 43. Rom. XI. 30, 31. Carmel ſtands here oppoſed to Lebanon, and therefore is to be taken as a proper name.

21. —that pleaded in the gate] "They are heard by the treaſurer, maſter of the horſe, and other principal officers of the regency [of Algiers,] who ſit conſtantly in the gate of the palace for that purpoſe:" [that is, the diſtribution of juſtice.] Shaw, Travels, p. 315. fol. He adds, in the Note, "That we read of the *Elders in the gate*, Deut. XXII. 15,

and xxv. 7. and Iſ. xxix. 21. Amos v. 10. of *him that reproveth* and *rebuketh in the gate.* The Ottoman Court likewiſe ſeems to have been called *the Port*, from the diſtribution of juſtice, and the diſpatch of public buſineſs, that is carried on in the gates of it."

22. —the God of the houſe of Jacob.] I read אל, as a noun, not a prepoſition: the parallel line favours this ſenſe; and there is no addreſs to the houſe of Jacob, to juſtify the other.

Ibid. —covered with confuſion] "יחורו, Chald. ut ὁ [μεταβαλει] Theod. εντραπησεται, Syr. נחפרו, videtur legendum יחפרו: hic enim ſolum legitur verbum חור, nec in linguis affinibus habet pudoris ſignificationem." SECKER.

23. When his children ſhall ſee—] For בראתו, I read בראות, with LXX, and Syr.

CHAP. XXX.

1. Who ratify covenants—] Heb. "Who pour out a libation." Sacrifice and libation were ceremonies conſtantly uſed, in antient times, by moſt nations, in the ratifying of covenants: a libation therefore is uſed for a covenant, as in Greek the word σπονδη, for the ſame reaſon, ſtands for both. This ſeems to be the moſt eaſy explication of the Hebrew phraſe; and it has the authority of the LXX, εποιησατε συνθηκας.

4. —at Hanes] Six MSS, and perhaps ſix others, read חנם, in vain, for חנס, Hanes; and ſo alſo LXX, who read likewiſe יגעו, laboured, for יגיעו, arrived at.

5. —were aſhamed—] Eight MSS (one Antient,) read הביש, without א. So Chald. and Vulg.

Ibid. But proved—]. Four MSS (three Antient) after כי add אם, which ſeems wanted to compleat the phraſe in its uſual form.

6. The burthen—] משא ſeems here to be taken in its proper ſenſe; the *load*, not the *oracle*. The ſame ſubject is continued; and there ſeems to be no place here for a new Title to a diſtinct Prophecy.

Ibid. —a land of diſtreſs—]. The ſame deſerts are here ſpoken of, which the Iſraelites paſſed through, when they came out of Egypt; which Moſes deſcribes, Deut. VIII. 15. as "that great and terrible wilderneſs, wherein were fiery ſerpents, and ſcorpions, and drought; where there was no water." And which was deſigned to be a kind of barrier between them and Egypt, of which the Lord had ſaid, "Ye ſhall henceforth return no more that way." Deut. XVII. 16.

6. —will not profit them] A MS. adds in the margin the word למו, which ſeems to have been loſt out of the Text: it is authorized by LXX, and Vulg.

7. Rahab the Inactive] The two laſt words, הם שבת, joined into one, make the Participle Pihel המשבת. I find, that the learned Profeſſor Doederlein, in his Verſion of Iſaiah, and Note on this place, has given the ſame conjecture; which he ſpeaks of as having been formerly publiſhed by him. A concurrence of different perſons in the ſame conjecture adds to it a greater degree of probability.

8. For a teſtimony] לעד, ſo Syr. Chald. Vulg. and LXX, in MSS Pachom. and I D. II. *εις μαρτυριον*, which two words have been loſt out of the other copies of LXX.

12. —in obliquity] בעקש, tranſpoſing the two laſt letters of בעשק, *in oppreſſion*, which ſeems not

to belong to this place: a very probable conjecture of Houbigant.

13. —a ſwelling in a high wall] It has been obſerved before, that the buildings of Aſia generally conſiſt of little better than what we call mud-walls. "All the houſes at Iſpahan, ſays Thevenot, (vol. II. p. 159.) are built of bricks made of clay and ſtraw, and dried in the ſun; and covered with a plaſter made of a fine white ſtone. In other places in Perſia, the houſes are built with nothing elſe but ſuch bricks, made with tempered clay and chopped ſtraw, well mingled together, and dried in the ſun, and then uſed: but the leaſt rain diſſolves them." Sir John Chardin's MS. Remark on this place of Iſaiah is very appoſite: "Murs en Aſie étant faits de terre ſe fendent ainſi par milieu & de haut en bas." This ſhews clearly how obvious and expreſſive the image is. The Pſalmiſt has in the ſame manner made uſe of it, to expreſs ſudden and utter deſtruction:

"Ye ſhall be ſlain all of you;
"[Ye ſhall be] like an inclining wall, like a ſhattered
"fence." Pſ. LXII. 4.

14. —and ſpareth it not] Five MSS add the conjunction ו to the negative; ולא.*

17. —ten thouſand—] In the ſecond line of this verſe a word is manifeſtly omitted, which ſhould anſwer to *one thouſand* in the firſt: LXX ſupply πολλοι, רבים. But the true word is רבבה; as, I am perſuaded, any one will be convinced, who will compare the following paſſages with this place:

"How ſhould one chaſe a thouſand;
"And two put ten thouſand [רבבה] to flight."
Deut. XXXII. 30.

"And five of you ſhall chaſe a hundred;
"And a hundred of you ſhall chaſe [רבבה] ten
"thouſand." Lev. xxvi. 8.

18. —ſhall he expect in ſilence] For ירום, *he ſhall be exalted*, which belongs not to this place, Houbigant reads ידום, *he ſhall be ſilent:* and ſo it ſeems to be in a MS. Another MS inſtead of it reads ישוב, *he ſhall return.* The miſtakes occaſioned by the ſimilitude of the letters ד and ר are very frequent, as the reader may have already obſerved.

19. When a holy people—] *λαος ἁγιος*, LXX, עם קדוש. The word קדוש, loſt out of the Text, but happily ſupplied by LXX, clears up the ſenſe, otherwiſe extremely obſcure.

Ibid. —ſhalt implore him with weeping] The negative particle לא is not acknowledged by LXX. It may perhaps have been written by miſtake for לו, of which there are many examples.

20. Though JEHOVAH—] For אדני, ſixteen MSS, and three Editions, have יהוה.

21. —to the right, or to the left] Syr. Chald. Vulg. tranſlate as if, inſtead of כי—וכי, they read לא—ולא.

22. And ye ſhall treat—] The very prohibition of Moſes, Deut. vii. 25. only thrown out of the proſe into the poetical form. "The graven images "of their gods ye ſhall burn with fire: thou ſhalt "not deſire the ſilver or the gold that is on them; "nor take it unto thee, leſt thou be ſnared therein; "for it is an abomination to JEHOVAH thy God."

25. the mighty—] מגדלים, *μεγαλους*, Sym. *μεγαλυνομενους*, Aquila. רברבין, Chald.

26. —ſhall be ſevenfold] The Text adds, כאור שבעת הימים; "as the light of ſeven days," a manifeſt gloſs, taken in from the margin: it is not in moſt of the copies of LXX, it interrupts the rhyth-

mical conſtruction, and obſcures the ſenſe by a falſe, or at leaſt an unneceſſary, interpretation.

27. —the flame—] משאה; this word ſeems to be rightly rendered in our tranſlation, *the flame*; Jud. xx. 38 and 40, &c. a ſign of *fire*, Jer. vi. 1. called properly משאה, an *elevation*, from its tending upwards.

28. —to toſs the nations with the van of perdition] The word להנפה is in its form very irregular. Kimchi ſays it is for להניף. Houbigant ſuppoſes it to be a miſtake, and ſhews the cauſe of it; the joining it to the ה, which ſhould begin the following word. The true reading is להניף הגוים.

The Vulgate ſeems to be the only one of the antient interpreters, who has explained rightly the ſenſe; but he has dropped the image: "ad perdendas gentes in nihilum." Kimchi's explanation is to the following effect: "נפה is a van with which they winnow corn; and its uſe is to cleanſe the corn from the chaff and ſtraw: but the van, with which God will winnow the nations, will be the van of emptineſs, or perdition; for nothing uſeful ſhall remain behind, but all ſhall come to nothing, and periſh. In like manner, a bridle is deſigned to guide the horſe in the right way; but the bridle, which God will put in the jaws of the people, ſhall not direct them aright, but ſhall make them err, and lead them into deſtruction." This latter image the Prophet has applied to the ſame ſubject afterward, ch. xxxvii. 29.

"I will put my bridle in thy jaws,
"And turn thee back by the way in which thou cameſt."

And as to the former it is to be obſerved, that the van of the antients was a large inſtrument, ſomewhat like a ſhovel, with a long handle, with which they toſſed the corn mixed with the chaff and chopped ſtraw into the air, that the wind might ſeparate them. See Hammond on Matth. III. 12.

31. He, that was—] "Poſt אשור forte excidit אשר." SECKER.

32. —the rod of correction] For מוסדה, the *grounded* ſtaff, of which no one yet has been able to make any tolerable ſenſe. Le Clerc conjectured מוסרה, *of correction*; ſee Prov. XXII. 15. and ſo it is in two MSS, (one of them Antient,) and ſeems to be ſo in the Bodley MS. Syr. has דשועבדה, virga domans, vel ſubjectionis.

Ibid. —againſt them] For בה, fifty-two MSS, and five Editions, read בם.

Ibid. —with tabrets and harps] With every demonſtration of joy and thankſgiving for the deſtruction of the enemy in ſo wonderful a manner: with hymns of praiſe, accompanied with muſical inſtruments. See ver. 29.

33. For Tophet is ordained—] Tophet is a valley very near to Jeruſalem, to the ſouth-eaſt, called alſo the Valley of Hinnon, or Gehenna; where the Canaanites, and afterwards the Iſraelites, ſacrificed their children, by making them paſs through the fire; that is, by burning them in the fire, to Moloch. It is therefore uſed as a place of puniſhment by fire; and by our bleſſed Saviour in the Goſpel for hell-fire; as the Jews themſelves had applied it: ſee Chald. on Iſaiah, XXXIII. 14. where מוקדי עלם is rendered "the Gehenna of everlaſting fire." Here the place where the Aſſyrian army was deſtroyed is called Tophet by a metonymy; for the Aſſyrian army was deſtroyed probably at a greater diſtance from Jeruſalem, and quite on the oppoſite ſide of it: for Nob is mentioned as the laſt ſtation, from which the king of Aſſyria ſhould threaten Jeruſalem, chap. X. 32. where the Prophet ſeems to have given a very exact chorographical deſcription of his march in order to attack the City.

CHAP. XXXI.

1. Who truſt—] For ועל 1mo twenty MSS, and LXX, and Vulg. read על, without the conjunction.

2. —his word] דברו, ſingular, without י, MS. and LXX, and Targ. Hieroſ.

4. Like as the lion—] This compariſon is exactly in the ſpirit and manner, and very nearly approaching to the expreſſion of Homer:

> Βη δ' ιμεν, ὡϛε λεων ορεσιτροφος, ὁϛ' επιδευης
> Δηρον εῃ κρειων, κελεται δε ἑ θυμος αγηνωρ,
> Μηλων ϖειρησοντα, και εις ϖυκινον δομον ελθειν·
> Ειπερ γαρ χ' ἑυρησι ϖαρ' αυτοφι βωτορας ανδρας
> Συν κυσι και δȣρεσσι φυλασσοντας ϖερι μηλα,
> Ου ῥα τ' απειρητος μεμονε ϛαθμοιο διεσθαι·
> Αλλ' ὁγ' αρ' η ἡρπαξε μεταλμενος, ηε και αυτος
> Εβλητ' εν ϖρωτοισι θοης απο χειρος ακοντι.
>
> Iliad XII. 299.

> As the bold lion, mountain-bred, now long
> Famiſh'd, with courage and with hunger ſtung,
> Attempts the thronged fold: him nought appalls,
> Though dogs and armed ſhepherds ſtand in guard
> Collected; he nathleſs undaunted ſprings
> O'er the high fence, and rends the trembling prey;
> Or ruſhing onward in his breaſt receives
> The well aimed ſpear.

Of metaphors, allegories, and compariſon of the Hebrew poets, in which the Divine nature and attributes are repreſented under images taken from brutes and other low objects; of their effect, their ſublimity, and the cauſes of it; ſee De S. Poeſ. Hebr. Prælect. XVI. ſub fin.

5. leaping forward—] The generality of interpreters obſerve in this place an alluſion to the deliverance, which God vouchſafed to his people, when he deſtroyed the firſt-born of the Egyptians, and exempted thoſe of the Iſraelites ſojourning among them by a peculiar interpoſition. The ſame word is made uſe of here, which is uſed upon that occaſion; and which gave the name to the Feaſt, which was inſtituted in commemoration of that deliverance; פסח. But the difficulty is, to reconcile the commonly received meaning of that word with the circumſtances of the ſimilitude here uſed to illuſtrate the deliverance, repreſented as parallel to the deliverance in Egypt.

> "As the mother-birds hovering over their young;
> "So ſhall JEHOVAH God of hoſts protect Jeruſalem,
> "Protecting and delivering, *paſſing over*, and reſcuing
> "her."

This difficulty is, I think, well ſolved by Vitringa; whoſe remark is the more worthy of obſervation, as it leads to the true meaning of an important word, which hitherto ſeems greatly to have been miſunderſtood; though Vitringa himſelf, as it appears to me, has not exactly enough defined the preciſe meaning of it. He ſays, "פסח ſignifies to "cover, to protect by covering; *σκεπατω ὑμας*, "LXX. JEHOVAH *obteget* oſtium:" whereas it means that particular action or motion, by which God at that time placed himſelf in ſuch a ſituation as to protect the houſe of the Iſraelite againſt the deſtroying angel: to ſpring forward, to throw one's ſelf in the way, in order to cover and protect. Cocceius comes nearer to the true meaning than Vitringa, by rendering it, *gradum facere*, to march, to ſtep forward. Lexicon in v. The common meaning of the word פסח upon other occaſions is to halt, to be lame, to leap in a rude manner of dancing, (as the prophets of Baal did, 1 Kings XVIII. 26.) all which agrees very well together; for the motion of a lame perſon is a perpetual ſpringing forward, by throwing himſelf from the weaker upon the ſtronger leg. The common notion of God's paſſing over the houſes of the Iſraelites is, that in going through the land of Egypt to ſmite the firſt-born, ſeeing the blood on the door of the houſes of the Iſraelites, he paſſed over, or ſkipped, thoſe houſes, and forebore to ſmite them. But that this is not the true notion of the thing, will be plain from conſidering the words of the ſacred hiſtorian; where he deſcribes very explicitly the action: “For JEHOVAH will “paſs through, to ſmite the Egyptians; and when “he ſeeth the blood on the lintels and on the two “ſide poſts, JEHOVAH will ſpring forward over (or before) the door, ופסח יהוה על הפתח, and will not “ſuffer the deſtroyer to come into your houſes to “ſmite *you*.” Exod. XII. 23. Here are manifeſtly two diſtinct agents, with which the notion of *paſſing over* is not conſiſtent; for that ſuppoſes but one agent: the two agents are the deſtroying angel paſſing through to ſmite every houſe; and JEHOVAH the protector, keeping pace with him; and who, ſeeing the door of the Iſraelite marked with the blood, the token preſcribed, leaps forward, throws himſelf with a ſudden motion in the way, oppoſes the deſtroying angel; and covers and protects that houſe againſt the deſtroying angel, nor ſuffers him to ſmite it. In this way of conſidering the action, the beautiful ſimilitude of the bird protecting her young, anſwers exactly to the application by the alluſion to the deliverance in Egypt; as the mother bird ſpreads her wings to cover her young, throws herſelf before them, and oppoſes the rapacious bird that aſſaults them, ſo ſhall JEHOVAH protect, as with a ſhield, Jeruſalem from the enemy, protecting and delivering, *ſpringing forward* and reſcuing her: *ὑπερϐαινων*, as the three other Greek interpreters, Aquila, Symmachus, and Theodotion, render it: LXX, *ϖεριποιησεται*; inſtead of which MSS Pachom. has *ϖεριϐησεται*, *circumeundo proteget*, which I think is the true reading. Homer (Il. VIII. 331.) expreſſes the very ſame image by this word:

> *Αλλα θεων ϖεριϐη, και οἱ σακος αμφεκαλυψε*:
>
> ——"But Ajax his broad ſhield diſplay'd,
> "And ſcreen'd his brother with a mighty ſhade."
>
> ——*Ὁς Χρυσην αμφιϐεϐηκας.* Il. I. 37.

Which the Scholiaſt explains by *ϖεριϐεϐηκας*, *ὑπερμαχεις*.

6. ye have ſo deeply—] All the antient verſions read תעמיקו, in the ſecond perſon.

7. The ſin, which their own hands have made] The conſtruction of the word חטא, *ſin*, in this place is not eaſy. The LXX have omitted it: MSS Pachom. and 1 D. II. and Cod. Marchal. in margine, ſupply the omiſſion by the word *ἁμαρτιαν*, or *ἁμαρτημα*, ſaid to be from Aquila's verſion: which I have followed. The learned profeſſor Shroeder, Inſtitut. Ling. Hebr. p. 298. makes it to be *in regimine* with ידיכם, as an epithet; your *ſinful hands*. The LXX render the pronoun in the third perſon, *αἱ χειρες αυτων*; and an Antient MS has, agreeably to that rendering, להם, for לכם; which word they have likewiſe omitted, as not neceſſary to complete the ſenſe.

CHAP. XXXII.

1. And princes—] ושרים, without ל; ſo the antient verſions. An Antient MS. has ושריו, and *his* princes.

2 As the ſhadow of a great rock] The ſhadow of a great projecting rock is the moſt refreſhing that is poſſible in a hot country, not only as moſt perfectly excluding the rays of the ſun; but alſo having in itſelf a natural coolneſs, which it reflects and communicates to every thing about it.

> "Speluncæque tegant, & ſaxea procubet umbra."
> Virg. Georg. III. 145.

> "Let the cool cave and ſhady rock protect them."

> Επει κεφαλην και γουνατα Σειριος αζει,
> Αυαλεος δε τε χρως απο καυματος· αλλα τοτ' ηδη
> Ειη πετραιη τε σκιη, και Βιβλινος οινος.
> Heſiod. II. 206.

> When Sirius rages, and thine aching head,
> Parch'd ſkin, and feeble knees refreſhment need;
> Then to the rock's projected ſhade retire,
> With Biblin wine recruit thy waſted pow'rs.

3. And him the eyes] For ולא, Le Clerc reads ולו, of which miſtake the Maſoretes acknowlege there are fifteen inſtances; and many more are reckoned by others. The removal of the negative reſtores to the verb its true and uſual ſenſe.

6. The fool will ſtill utter folly] A ſort of proverbial ſaying; which Euripides (Bacchæ, 369.) has expreſſed in the very ſame manner and words: μωρα γαρ μωρος λεγει. Of this kind of ſimple and un-

unadorned proverb or parable, ſee De S. Poeſ. Hebr. Prælect. XXIV.

Ibid. Againſt JEHOVAH] For אל, two MSS read על, more properly.

7. As for the niggard his inſtruments—] His machinations, his deſigns. The Paronomaſia, which the Prophet frequently deals in, ſuggeſted this expreſſion: וכלי כליו. The firſt word is expreſſed with ſome variety in the MSS: ſeven MSS read וכילי, one וכל, another וכולי.

Ibid. And to defeat the aſſertions—] A word ſeems to have been loſt here, and two others to have ſuffered a ſmall alteration; which has made the ſentence very obſcure. The LXX have happily retained the rendering of the loſt word, and reſtored the ſentence in all its parts; *και διασκεδασαι λογους ταπεινων εν κρισει·* ולהפר דברי אביון במשפט. They frequently render the verb הפר by *διασκεδασαι*. A MS. reads ולדבר; which gives authority for the prepoſition ל neceſſary to the ſenſe; and LXX, Syr. Chald. read במשפט.

8. And he by his generous—] "Of the four "ſorts of perſons mentioned, ver. 5. three are de- "ſcribed, ver. 6, 7, and 8. but not the fourth." SECKER. Perhaps for והוא we ought to read ושוע.

11. gird the ſackcloth—] שק, ſackcloth, a word neceſſary to the ſenſe is here loſt; but preſerved by LXX, MSS Alex. and Pachom. and 1 D. II. and Edit. Ald. and Comp. and Arab. and Syr.

Ibid. Tremble—be diſquieted—ſtrip ye—] רגזה, פשטה, &c. Theſe are Infinitives, with a paragogic ה, according to Schultens Inſtitut. Ling. Hebr. p. 453. and are to be taken in an Imperative ſenſe.

12. Mourn ye for the pleaſant field] The LXX, Syr. and Vulg. read ספדו, *mourn ye*, Imperative: twelve MSS, (five Antient,) two Editions, LXX,

Aquila, Sym. Theod. Syr. Vulg. all read שדה, *field*; not שדי, *breaſts*.

13. —and the brier ſhall come up] All the antient verſions read ושמיר, with the conjunction. And an Antient MS. has תעלה בו, which ſeems to be right; or rather בה: and there is a raſure in the place of בו in another Antient MS.

Ibid. Yea over all—] For כי, the antient verſions, except Vulg. ſeem to have read ו. כי may perhaps be a miſtake for בו or בה above mentioned. It is not neceſſary in this place.

13—18. Over the land of my people—] This deſcription of impending diſtreſs belongs to other times than that of Senacherib's invaſion, from which they were ſo ſoon delivered. It muſt at leaſt extend to the ruin of the country and city by the Chaldeans. And the promiſe of bleſſings, which follows, was not fulfilled under the Moſaic diſpenſation; they belong to the kingdom of Meſſiah. Compare ver. 15. with chap. XXIX. 17. and ſee the Note there.

14. Ophel] It was a part of mount Sion, riſing higher than the reſt; at the eaſtern extremity, near to the Temple, a little to the ſouth of it; called by Micah, IV. 8. "Ophel of the daughter of Sion." It was naturally ſtrong by its ſituation, and had a wall of its own, by which it was ſeparated from the reſt of Sion.

15. And the fruitful field] והכרמל, fifteen MSS, (ſix Antient,) and two Editions: which ſeems to make the noun an appellative.

19. The city ſhall be laid level with the plain] For ובשפלה, Syr. reads וכשפלה. The city, probably Niniveh, or Babylon: but this verſe is very obſcure. "Saltus; Aſſyriorum regnum: civitas; magnifica "Aſſyriorum caſtra." Ephræm. Syr. in loc. For

וברד, a MS. has וירד; and ſo conjectured Archbiſhop Secker, referring to Zech. XI. 2.

20. who ſow your ſeed in every watery place] Sir John Chardin's Note on this place is: "This exactly anſwers the manner of planting rice; for they ſow it upon the water: and before ſowing, while the earth is covered with water, they cauſe the ground to be trodden by oxen, horſes, and aſſes, who go mid-leg deep; and this is the way of preparing the ground for ſowing. As they ſow the rice on the water, they tranſplant it in the water." Harmer's Obſerv. I. p. 280. "Rice is the food of two-" thirds of mankind." Dr. Arbuthnot. "It is cul-" tivated in moſt of the eaſtern countries." Miller. "It is good for all, and at all times." Sir J. Chardin, ibid. "Le ris qui eſt leur principal aliment & leur froment (i. e. des Siamois) n'eſt jamais aſſez arroſé; il croit au milieu de l'eau, & les campagnes où on le cultive reſſemblent plutôt à de marêts que non pas à des terres qu'on laboure avec la charue. Le ris a bien cette force, que quoy qu'il y ait ſix ou ſept pieds d'eau ſur lui, il pouſſe toujours ſa tige au deſſus, & le tuyau qui le porte s'éleve & croit à proportion de la hauteur de l'eau qui noye ſon champ." Voyage de l'Evêque de Beryte, p. 144. Paris, 1666.

CHAP. XXXIII.

The plan of the Prophecy, continued in this chapter, and which is manifeſtly diſtinct from the foregoing, is peculiarly elegant. To ſet it in a proper light, it will be neceſſary to mark the tranſitions from one part of it to another.

In ver. 1. The Prophet addreſſes himſelf to Senacherib, briefly, but ſtrongly and elegantly, expreſſing the injuſtice of his ambitious deſigns, and the ſudden diſappointment of them.

ver. 2. The Jews are introduced offering up their earneſt ſupplications to God in their preſent diſtreſsful condition; with expreſſions of their truſt and confidence in his protection.

ver. 3 and 4. The Prophet, in the name of God, or rather God himſelf, is introduced addreſſing himſelf to Senacherib, and threatening him, that notwithſtanding the terror which he had occaſioned in the invaded countries, yet he ſhould fall, and become an eaſy prey to thoſe whom he had intended to ſubdue.

ver. 5 and 6. A chorus of Jews is introduced, acknowleging the mercy and power of God, who had undertaken to protect them; extolling it with direct oppoſition to the boaſted power of their enemies; and celebrating the wiſdom and piety of their king Hezekiah, who had placed his confidence in the favour of God.

Then follows, ver. 7—9, a deſcription of the diſtreſs and deſpair of the Jews, upon the king of Aſſyria's marching againſt Jeruſalem, and ſending his ſummons to them to ſurrender, after the treaty he had made with Hezekiah on the conditions of his paying, as he actually did pay to him, three hundred talents of ſilver, and thirty talents of gold. 2 Kings XVIII. 14—16.

ver. 10. God himſelf is again introduced, declaring that he will interpoſe in this critical ſituation of affairs, and diſappoint the vain deſigns of the enemies of his people, by diſcomfiting and utterly conſuming them.

Then follows, ver. 11—22. ſtill in the perſon of God, (which however falls at laſt into that of the Prophet) a deſcription of the dreadful apprehenſions of the wicked in thoſe times of diſtreſs and imminent danger; finely contraſted with the confidence and ſecurity of the righteous, and their truſt in the promiſes of God, that he will be their never-failing ſtrength and protector.

The whole concludes, in the perſon of the Prophet, with a deſcription of the ſecurity of the Jews, under the protection of God, and of the wretched ſtate of Senacherib and his army, wholly diſcomfited, and expoſed to be plundered even by the weakeſt of the enemy.

Much of the beauty of this paſſage depends on the explanations above given of ver. 3 and 4., as addreſſed by the Prophet, or by God himſelf, to Senacherib; not, as it is uſually taken, as addreſſed by the Jews to God, ver. 3; and then, ver. 4, as addreſſed to the Aſſyrians. To ſet this in a clear light, it may be of uſe to compare it with a paſſage of the Prophet Joel: where, ſpeaking of the deſtruction cauſed by the locuſts, he ſets in the ſame ſtrong light of oppoſition, as Iſaiah does here, the power of JEHOVAH, who would deſtroy that enemy. Thus Iſaiah, to Senacherib:

> "When thou didſt raiſe thyſelf up, the nations were
> "diſperſed — ver. 3.
>
> "But now will I ariſe, ſaith JEHOVAH;
> "Now will I be exalted." Ver. 10.

And thus Joel, II. 20, 21.

> "His ſtink ſhall come up; and his ill ſavour ſhall
> "aſcend;
> "Though he hath done great things.
> "Fear not, O land, be glad and rejoice;
> "For JEHOVAH will do great things."

1. thou plunderer—] See Note on chap. XXI. 2.

Ibid. —when thou art weary—] "כנלתך, alibi non extat in s.s. niſi f. Job XV. 29. —ſimplicius eſt legere ככלתך. Vid. Capell. nec repugnat Vitringa. Vid. Dan. IX. 24. כלה, התים." SECKER.

2. our ſtrength—] For זרעם, Syr. Chald. Vulg. read זרענו, in the firſt perſon of the pronoun, not the third: the Edition of Felix Pratenſis has זרעתינו in the margin.

3. From thy terrible voice—] For המון, LXX, and Syr. read אמיך; whom I follow.

6. —thy treaſure—] O θησαυρος σου; Sym. He had in his copy אצרך, not אצרו.

7. —the mighty men raiſe a grievous cry] Three MSS read אראלים: that is, Lions of God, or ſtrong Lions; ſo they called valiant men, heroes; which appellation the Arabians and Perſians ſtill uſe. See Bochart. Hieroz. P. I. lib. III. cap. I. "Mahomet ayant reconnu Hamzeh ſon oncle pour homme de courage & de valeur, lui donne le titre ou ſurnom d'Aſſad Allah, qui ſignifie, le Lion de Dieu." D'Herbelot, p. 427. And for חצה, Syr. and Chald. read קשה, whom I follow. Chald. Syr. Aquila, Sym. and Theod. read אראה להם, or יראה: with what meaning, is not clear.

9. —are ſtripped—] LXX, φανερα εσται· they read ונערה.

11. And my ſpirit—] "For רוחכם, read רוחי כמו." SECKER. Which reading is confirmed by Chald. where מימרי, *my word*, anſwers to רוחי, *my ſpirit.*

15. —the propoſal of blood-ſhed] A MS. reads בדמים.

18. Where is he that numbered the towers?] That is, the commander of the enemy's forces, who ſurveyed the fortifications of the city, and took an account of the highth, ſtrength, and ſituation of the walls and towers; that he might know where to make the aſſault with the greateſt advantage: as Capaneus before Thebes is repreſented in a paſſage of the Phœniſſæ of Euripides, which Grotius has applied as an illuſtration of this place:

> *Εκεινος ἑπτα προσβασεις τεκμαιρεται*
> *Πυργων, ανωτε και κατω τειχη μετρων.* ver. 187.

20. Thou ſhalt ſee—] For חזה, read תחזה, with the Chaldee. Houbigant.

21. But the glorious name of JEHOVAH—] I take שם for a noun, with LXX, and Syr. ſee Pſ. XX. 1. Prov. XVIII. 10.

23. Thy maſt—] For תרנם, *their maſt*, Syr. reads תרניך. LXX, and Vulg. תרנך, *ὁ ιστος σου εκλινεν·* *thy maſt is fallen aſide:* LXX. they ſeem to have read נטה, or (פנה,) תרנך; or rather לא כן, *is not firm*, the negative having been omitted in the preſent text by miſtake. However, I have followed their ſenſe, which ſeems very probable; as the preſent reading is to me extremely obſcure.

24. Neither ſhall the inhabitant ſay—] This verſe is ſomewhat obſcure: the meaning of it ſeems to be, that the army of Senacherib ſhall by the ſtroke of God be reduced to ſo ſhattered and ſo weak a con-

a condition, that the Jews ſhall fall upon the remains of them, and plunder them without reſiſtance: that the moſt infirm and diſabled of the people of Jeruſalem ſhall come in for their ſhare of the ſpoil; the lame ſhall ſeize the prey; even the ſick and the diſeaſed ſhall throw aſide their infirmities, and recover ſtrength enough to haſten to the general plunder.

The laſt line of the verſe is parallel to the firſt, and expreſſes the ſame ſenſe in other words. Sickneſs being conſidered as a viſitation from God, and a puniſhment of ſin; the forgiveneſs of ſin is equivalent to the removal of a diſeaſe. Thus the Pſalmiſt:

"Who forgiveth all thy ſin;
"And healeth all thine infirmities." Pſ. CIII. 3.

Where the latter line only varies the expreſſion of the former. And our bleſſed Saviour reaſons with the Jews on the ſame principle: "Whether is it eaſier to ſay to the ſick of the palſy, Thy ſins are forgiven thee; or to ſay, Ariſe, and take up thy bed, and walk?" Mark II. 9. See alſo Matth. VIII. 17. Iſ. LIII. 4. Qui locus Iſaiæ, "1 Pet. II. 24. refertur ad remiſſionem peccatorum: hic vero ad ſanationem morborum, quia ejuſdem potentiæ & bonitatis eſt utrumque præſtare; &, quia peccatis remiſſis, & morbi, qui fructus ſunt peccatorum, pelluntur." Wetſtein on Matth. VIII. 17.

That this prophecy was exactly fulfilled, I think we may gather from the hiſtory of this great event given by the Prophet himſelf. It is plain, that Hezekiah, by his treaty with Senacherib, by which he agreed to pay him three hundred talents of ſilver and thirty talents of gold, had ſtripped himſelf of his whole treaſure: he not only gave him all the ſilver and gold that was in his own treaſury, and in that of the Temple, but was even forced to cut off the gold from the doors of the Temple and from the pillars, with which he had himſelf overlaid them, to ſatisfy the demands of the king of Aſſyria: but after the deſtruction of the Aſſyrian army we find, that he "had exceeding much riches, and that he "made himſelf treaſuries for ſilver, and for gold, "and for precious ſtones," &c. 2 Chron. XXXII. 27. He was ſo rich, that out of pride and vanity he diſplayed his wealth to the ambaſſadors from Babylon. This cannot be otherwiſe accounted for, than by the prodigious ſpoil that was taken on the deſtruction of the Aſſyrian army.

CHAP. XXXIV. XXXV.

These two chapters make one diſtinct prophecy; an intire, regular, and beautiful poem, conſiſting of two parts: the firſt containing a denunciation of Divine vengeance againſt the enemies of the people, or Church of God; the ſecond deſcribing the flouriſhing ſtate of the Church of God, conſequent upon the execution of thoſe judgements. The event foretold is repreſented as of the higheſt importance, and of univerſal concern: all nations are called upon to attend to the declaration of it; and the wrath of God is denounced againſt all the nations; that is, all thoſe that had provoked to anger the defender of the cauſe of Sion. Among thoſe Edom is particularly ſpecified. The principal provocation of Edom was their inſulting the Jews in their diſtreſs, and joining againſt them with their enemies the Chaldeans; ſee Amos I. 11. Ezek. XXV. 12. XXXV. 15. Pſ. CXXXVII. 7. Accordingly the Edomites were, together with the reſt of the neighbouring nations, ravaged and laid waſte by Nebuchadnezzar: ſee Jer. xxv. 15—26. Malachi i. 3, 4, and ſee Marſham. Can. Chron. Sæc. xviii. who calls this the age of the deſtruction of cities. The general devaſtation ſpread through all theſe countries by Nebuchadnezzar, may be the event which the Prophet has primarily in view in the xxxivth chapter: but this event, as far as we have any account of it in hiſtory, ſeems by no means to come up to the terms of the prophecy, or to juſtify ſo high-wrought and ſo terrible a deſcription. And it is not eaſy to diſcover what connection the extremely flouriſhing ſtate of the Church or people of God, deſcribed in the next chapter, could have with thoſe events, and how the former could be the conſequence of the latter, as it is there repreſented to be. By a figure, very common in the prophetical writings, any city, or people, remarkably diſtinguiſhed as enemies of the people and kingdom of God, is put for thoſe enemies in general. This ſeems here to be the caſe with Edom and Botſra. It ſeems therefore reaſonable to ſuppoſe, with many learned expoſitors, that this prophecy has a further view to events ſtill future; to ſome great revolutions to be effected in later times, antecedent to that more perfect ſtate of the kingdom of God upon earth, and ſerving to introduce it, which the holy Scriptures warrant us to expect.

That the xxxvth chapter has a view beyond any thing, that could be the immediate conſequence of thoſe events, is plain from every part, eſpecially from the middle of it, ver. 5, 6. where the miraculous works wrought by our bleſſed Saviour are ſo clearly ſpecified, that we cannot avoid making the application: and our Saviour himſelf has moreover plainly referred to this very paſſage as ſpeaking of him and his works: Matth. xi. 4, 5. "He bids

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the diſciples of John to go and report to their maſter the things which they heard and ſaw; that the blind received their ſight, the lame walked, and the deaf heard:" and leaves it to him to draw the concluſion in anſwer to his inquiry, whether he who performed the very works, which the Prophets foretold ſhould be performed by the Meſſiah, was not indeed the Meſſiah himſelf. And where are theſe works ſo diſtinctly marked by any of the Prophets, as in this place? and how could they be marked more diſtinctly? To theſe the ſtrictly literal interpretation of the Prophet's words directs us. According to the allegorical interpretation they may have a further view: this part of the prophecy may run parallel with the former, and relate to the future advent of Chriſt; to the converſion of the Jews, and their reſtitution to their land; to the extenſion and purification of the Chriſtian Faith; events predicted in the holy Scriptures, as preparatory to it.

1. And attend unto me—] A MS. adds in this line the word אלי, *unto me*, after לאמים; which ſeems to be genuine.

4. And all the hoſt of heaven—] See Note on chap. XXIV. 21. & De Sacra Poeſi Hebræorum Præl. IX.

5. For my ſword is made bare in the heaven] There ſeems to be ſome impropriety in this, according to the preſent reading: "my ſword is made "drunken, or is bathed, in the heavens:" which foreſtalls, and expreſſes not in its proper place, what belongs to the next verſe: for the ſword of JEHOVAH was not to be bathed or glutted with blood in the heavens; but in Botſra and the land of Edom. In the heavens it was only prepared for ſlaughter. To remedy this, Archbiſhop Secker propoſes to read, for בשמים, ברמם; referring to Jer. XLVI. 10. But even this is premature, and not in

its proper place. The Chaldee, for רוּתה, has תתגלי, ſhall be revealed, or diſcloſed: perhaps he read תראה, or נראתה. Whatever reading, different I preſume from the preſent, he might find in his copy, I follow the ſenſe which he has given of it.

6. For JEHOVAH celebrateth a ſacrifice] Ezekiel has manifeſtly imitated this place of Iſaiah: he hath ſet forth the great leaders and princes of the adverſe powers under the ſame emblems of goats, bulls, rams, fatlings, &c. and has added to the boldneſs of the imagery, by introducing God as ſummoning all the fowls of the air, and all the beaſts of the field, and bidding them to the feaſt, which he has prepared for them by the ſlaughter of the enemies of his people:

"And thou, ſon of man,
"Thus ſaith the Lord JEHOVAH:
"Say to the bird of every wing,
"And to every beaſt of the field:
"Aſſemble yourſelves, and come;
"Gather together from every ſide,
"To the ſacrifice which I make for you,
"A great ſlaughter on the mountains of Iſrael.
"And ye ſhall eat fleſh and drink blood:
"The fleſh of the mighty ſhall ye eat,
"And the blood of the lofty of the earth ſhall ye drink;
"Of rams, of lambs, and of goats,
"Of bullocks, all of them the fat ones of Baſan:
"And ye ſhall eat fat till ye are cloyed,
"And drink blood, till ye are drunken;
"Of my ſlaughter, which I have ſlain for you."
Ezek. XXXIX. 16, 17.

The ſublime author of the Revelation (ch. XIX. 17, 18.) has taken this image from Ezekiel, rather than from Iſaiah.

7. —with their blood] מדמם: ſo an Antient MS. Syr. and Chald.

8. —the defender of the cauſe of Sion] As from דון, דין; a judge; ſo from רוב, ריב, an advocate, or defender; *Judici* Sionis. Syr.

11. —over her ſcorched plains] The word חריה, joined to the 12th verſe, embarraſſes it, and makes it inexplicable. At leaſt I do not know, that any one has yet made out the conſtruction, or given any tolerable explication of it. I join it to the 11th verſe, and ſupply a letter or two, which ſeem to have been loſt. Fifteen MSS, (five Antient,) and two Editions, read חוריה. The firſt printed edition of 1486, I think nearer to the truth, חור חריה. I read בחרריה, or על חרריה: ſee Jer. XVII. 6. a MS, has חדיה, and the Syriac reads חדות, *gaudium*, joining it to the two preceding words; which he likewiſe reads differently, but without improving the ſenſe. However, his authority is clear for dividing the verſes, as they are here divided. I read שֵׁם as a noun. They ſhall boaſt, יקראו; ſee Prov. XX. 6.

13. And in her palaces ſhall ſpring up—] ועלו בארמנותיה, ſo read all the Antient Verſions.

15. Every one her mate] A MS. adds אל after אשה, which ſeems neceſſary to the conſtruction; and ſo Syr. and Vulg. Another MS. adds in the ſame place את, which is equivalent.

16. For the mouth of JEHOVAH] For הוא, five MSS, (three Antient,) read יהוה, and another is ſo corrected: ſo likewiſe LXX. Two Editions have צום, and ſo LXX, and Vulg. and a MS. has קבצם; with the maſculine pronoun inſtead of the feminine: and ſo in the next verſes it is להם, inſtead of להן, in fourteen MSS, ſix of them Antient.

CHAP. XXXV.

1. —ſhall be glad.] ישושם: in a MS. the ם ſeems to have been added; and שום is upon a raſure in another: none of the antient Verſions acknowlege it: it ſeems to have been a miſtake ariſing from the next word's beginning with the ſame letter. Sixteen MSS have ישושום, and five MSS ישׂשם.

2. The well watered plain of Jordan] For ורנן, the LXX read ירדן; *τα ερημα του Ιορδανου.* Four MSS read גלת; ſee Joſhua XV. 19. irrigua Jordani, Houbigant. נידת, ripa Jordani, Kennicott. See De S. Poeſi Hebr. Prælect. XX. Not.

Ibid. For לה, *to it*; nine MSS read לך, *to thee.* See ibid.

7. —the glowing ſand] שרב; this word is Arabic, as well as Hebrew, expreſſing in both languages the ſame thing; the glowing ſandy plain, which in the hot countries at a diſtance has the appearance of water. It occurs in the Koran, chap. XXIV. "But "as to the unbelievers, their works are like a vapour in a plain; which the thirſty traveller thinketh to be water, until, when he cometh thereto, "he findeth it to be nothing." Mr. Sale's Note on this place is; "The Arabic word *ſerab* ſignifies that falſe appearance, which in the Eaſtern countries is often ſeen in ſandy plains about noon, reſembling a large lake of water in motion, and is occaſioned by the reverberation of the ſun beams: ['by the quivering undulating motion of that quick ſucceſſion of vapours and exhalations, which are extracted by the powerful influence of the ſun.' Shaw, Trav. p. 378.] It ſometimes tempts thirſty travellers out of

their way, but deceives them, when they come near, either going forward, (for it always appears at the ſame diſtance,) or quite vaniſhes." Q. Curtius has mentioned it: "Arenas vapor æſtivi ſolis accendit; "—camporumque non alia, quam vaſti & profundi "æquoris ſpecies eſt." Lib. VII. cap. 5. Dr. Hyde gives us the preciſe meaning and derivation of the word. "Dictum nomen [Barca] הברקה, *ſplendorem*, ſeu *ſplendentem regionem* notat; cum ea regio radiis ſolaribus tam copioſe colluſtretur, ut reflexum ab arenis lumen adeo intenſe fulgens, a longinquo ſpectantibus, ad inſtar corporis ſolaris, aquarum ſpeciem referat; & hinc arenarum ſplendor & radiatio (ex lingua Perſica petito nomine) dicitur *ſerab*, i. e. aquæ ſuperficies, ſeu ſuperficialis aquarum ſpecies." Annot. in Peritſol. cap. 2.

Ibid. —ſhall ſpring forth—] The ה, in רבצה, ſeems to have been at firſt ם in MS. Bodl. whence Dr. Kennicott concludes it ſhould be רבצים. But inſtead of this word, Syr. Vulg. and Chald. read ſome word ſignifying to *grow*, *ſpring up*, or *abound*: perhaps פרצה, or פרצו; or פרץ החציר, as Houbigant reads.

8. And a high way] The word ודרך is by miſtake added to the firſt member of the ſentence from the beginning of the following member: ſixteen MSS, (ſeven Antient,) have it but once; ſo likewiſe Syr.

Ibid. —err therein] A MS. adds בו, which ſeems neceſſary to the ſenſe: and ſo Vulg. *per eam.*

Ibid. But He ſhall be with them walking—] That is, God; ſee ver. 4. "Who ſhall dwell among "them, and ſet them an example, that they ſhould "follow his ſteps." Our old Engliſh verſions tranſlated the place to this purpoſe: our laſt tranſlators were miſled by the authority of the Jews, who have abſurdly made a diviſion of the verſes in the midſt of the ſentence, thereby deſtroying the conſtruction and the ſenſe.

9. Neither ſhall he be found there] Three MSS read ולא, adding the conjunction: and ſo likewiſe LXX, and Vulg. And four MSS, (one Antient,) read ימצא, the verb, as it certainly ought to be, in the maſculine form.

For further remarks on the two foregoing chapters, ſee De S. Poeſi Hebr. Prælect. XX.

CHAP. XXXVI.

The hiſtory of the invaſion of Senacherib, and of the miraculous deſtruction of his army, which makes the ſubject of ſo many of Iſaiah's prophecies, is very properly inſerted here, as affording the beſt light to many parts of thoſe prophecies; and as almoſt neceſſary to introduce the prophecy in the XXXVIIth chapter, being the anſwer of God to Hezekiah's prayer, which could not be properly underſtood without it. We find the ſame narrative in the ſecond book of Kings, chapters XVIII. XIX. XX. and theſe chapters of Iſaiah, XXXVI. XXXVII. XXXVIII. XXXIX. for much the moſt part, (the account of the ſickneſs of Hezekiah only excepted,) are but a different copy of that narration. The difference of the two copies is little more than what has manifeſtly ariſen from the miſtakes of tranſcribers: they mutually correct each other, and moſt of the miſtakes may be perfectly rectified by a collation of the two copies, with the aſſiſtance of the antient Verſions. Some few ſentences, or members of ſentences, are omitted in this copy of Iſaiah, which are found in the other copy in the book of Kings: whether theſe omiſſions were made by deſign or by miſtake, may be doubted: theſe therefore I have not inſerted in the Tranſlation; I ſhall only report them in the Notes.

3. Then came out unto him] Before theſe words, the other copy, 2 Kings XVIII. 18. adds ויקראו אל המלך, "and they demanded audience of the king."

5. Thou haſt ſaid] Fourteen MSS, (three Antient,) have it in the ſecond perſon, אמרת; and ſo the other copy, 2 Kings XVIII. 20.

6. —in Egypt] MS. Bodl. adds מלך, *the king* of Egypt: and ſo perhaps Chald. might read.

7. But if ye ſay] Two antient MSS have תאמרו in the plural number: ſo likewiſe LXX, Chald. and the other copy, 2 Kings XVIII. 22.

Ibid. only before this altar—] See 2 Chron. XXXII. 12.

12. deſtined to eat their own dung] לאכל, "that "they may eat," as our tranſlation literally renders it. But Syr. reads מאכל, "that they may not eat;" perhaps rightly, and afterward ומשתות, or ושתות, to the ſame purpoſe.

17. —and of vineyards] The other copy, 2 Kings XVIII. 32. adds here: "a land of oil-olive, "and of honey; that ye may live, and not die: "and hearken not unto Hezekiah, when he ſeduceth "you."

19. —of Sepharvaim—] The other copy, 2 Kings XVIII. 34. adds of "Henah and Ivah."

Ibid. have they delivered—] וכי, the copulative is not expreſſed here by LXX, Syr. Vulg. and three MSS; nor is it in the other copy; Ibid. Houbigant reads הכי, with the interrogative particle: a probable conjecture, which the antient Verſions, above quoted, ſeem to favour.

21. But the people held their peace] The word העם, *the people*, is ſupplied from the other copy; and is authorized by a MS. which inſerts it after אתו.

CHAP.

CHAP. XXXVII.

7. I will infuſe a ſpirit into him] "נתון בו רוח "never ſignifies any thing, but putting a ſpirit into a perſon; this was ϖνευμα δειλιας." SECKER.

9. he ſent meſſengers again] The word וישמע, *(and he heard)* which occurs the ſecond time in this verſe, is repeated by miſtake from the beginning of the verſe. It is omitted in an antient MS. It is a mere tautology, and embarraſſes the ſenſe. The true reading, inſtead of it, is וישב, which the LXX read in this place, απεστρεψε, and which is preſerved in the other copy: 2 Kings XIX. 9. "He returned "and ſent"—that is, according to the Hebrew idiom, "he ſent again."

14. —and read *them*] ויקראם, ſo MS. Bodl. in this place; and ſo the other copy: inſtead of ויקראהו, and read *it*.

Ibid. —and ſpread *them*] ויפרשהו, הו is upon a raſure in a MS.; which probably was at firſt ם. The ſame miſtake as in the foregoing Note.

15. —before JEHOVAH] That is, in the ſanctuary. For אל, Syr. Chald. and the other copy, 2 Kings XIX. 15. read לפני.

18. —the nations—] הארצות, *the lands*; inſtead of this word, which deſtroys the ſenſe, ten MSS, (one Antient,) have here גוים, *nations*: which is undoubtedly the true reading, being preſerved alſo in the other copy, 2 Kings XIX. 17. Another MS. ſuggeſts another method of rectifying the ſenſe in this place, by reading מלכם, *their king*, inſtead of ארצם, *their land*; but it ought to be מלכיהם: "all "the countries and their kings."

20. Save us, we beſeech thee—] The ſupplicating particle נא is ſupplied here from eighteen MSS, (three Antient,) and from the other copy.

Ibid. —that thou JEHOVAH art the only God] The word אלהים, *God*, is loſt here in the Hebrew text, but preſerved in the other copy, 2 Kings XIX. 19. Syr. and LXX ſeem here to have had in their copies אלהים, inſtead of יהוה.

21. Then Iſaiah ſent unto Hezekiah] Syr. and LXX underſtand and render the verb paſſively, *was ſent*.

Ibid. —I have heard] שמעתי, this word, neceſſary to the ſenſe, is loſt in this place out of the Hebrew text. A MS. has it written above the line in a later hand. LXX and Syr. found it in their copies: and it is preſerved in the other copy, 2 Kings XIX. 20.

23. —againſt the Holy One of Iſrael] For אל, the other copy has על, rather more properly.

24. By thy meſſengers—] The text has עבדיך, *thy ſervants:* but the true reading ſeems to be מלאכיך, *thy meſſengers*, as in the other copy, 2 Kings XIX. 23: and as LXX, and Syr. found it in their copies in this place.

Ibid. —his extreme retreats] The text has מרום, *the highth*; which ſeems to have been taken by miſtake from the line but one above. A MS. has here מלון, the *lodge*, or *retreat*; which is the word in the other copy, 2 Kings XIX. 23: and I think is the true reading.

25. —ſtrange waters] The word זרים, *ſtrange*, loſt out of the Hebrew text in this place, is ſupplied from the other copy. A MS. ſupplies the word רבים, *many*, inſtead of it.

Ibid. all the canals of fenced places] The principal cities of Egypt, the ſcene of his late exploits, were chiefly defended by deep moats, canals, or large lakes, made by labour and art, with which they were ſurrounded. See Harmer's Obſ. II. p. 304. Claudian introduces Alaric boaſting of his conqueſts in the ſame extravagant manner:

"Subſidere noſtris
"Sub pedibus montes; areſcere vidimus amnes.—
"Fregi Alpes, galeiſque Padum victricibus hauſi."
De Bello Getic. 526.

26. warlike nations] גלים נצים. It is not eaſy to give a ſatisfactory account of theſe two words; which have greatly embaraſſed all the interpreters, antient and modern. For גלים, I read גוים, as the LXX do in this place, εθνη. The word נצים, Vulg. renders in this place *compugnantium*; in the parallel place, 2 Kings XIX. 25. *pugnantium*, and LXX *μαχιμων*, *fighting*, *warlike*. This rendering is as well authorized as any other that I know of, and, with the reading of LXX, perfectly clears up the conſtruction.

27. corn blaſted] שדמה: it does not appear, that there is any good authority for this word. The true reading ſeems to be שדפה, as it is in four MSS, (two Antient,) here, and in the other copy.

29. I will put my hook in thy noſe] "*Et frænum meum:* Jonathan vocem מתג interpretatus eſt זמם, i. e. annulum, ſive uncum, eumque ferreum, quem inſigunt naribus camelæ: eoque trahitur, quoniam illa feris motibus agitur: & hoc eſt, quod diſcimus in Talmude; & camela cum annulo narium: ſcilicet, egreditur die Sabbathi." Jarchi in 2 Reg. XIX. 28. "Ponam circulum in naribus tuis." Hieron. Juſt as at this day they put a ring into the noſe of the bear, the buffalo, and other wild beaſts, to lead them, and to govern them when they are unruly.

35. And the angel—] Before "the angel," the other copy, 2 Kings XIX. 35. adds, "it came to paſs the ſame night, that"——

The Prophet Hoſea has given a plain prediction of this miraculous deliverance of the kingdom of Judah:

"And to the houſe of Judah I will be tenderly merciful:
"And I will ſave them by JEHOVAH their God.
"And I will not ſave them by the bow;
"Nor by ſword, nor by battle;
"By horſes, nor by horſemen." Hoſea I. 7.

CHAP. XXXVIII.

2. Then Hezekiah turned his face to the wall] The furniture of an Eaſtern divan, or chamber either for the reception of company, or for private uſe, conſiſts chiefly of carpets ſpread on the floor in the middle, and of ſophas, or couches, ranged on one or more ſides of the room, on a part raiſed ſomewhat above the floor. On theſe they repoſe themſelves in the day, and ſleep at night. It is to be obſerved, that the corner of the room is the place of honour. Dr. Pococke, when he was introduced to the Sheik of Furſhout, found him ſitting in the corner of his room. He deſcribes another Arab Sheik 'as ſitting in a corner of a large green tent, pitched in the middle of an encampment of Arabs; and the Bey of Girge as placed on a ſopha in a corner to the right as one entered the room.' Harmer's Obſ. II. p. 60. Lady Mary W. Montagu, giving an account of a viſit which ſhe made to the Kahya's lady at Adrianople, ſays, "She ordered "cuſhions to be given me, and took care to place "me in the corner, which is the place of honour."

Letter XXXIII. The reaſon of this ſeems to be, that the perſon, ſo placed, is diſtinguiſhed, and in a manner ſeparated from the reſt of the company, and as it were guarded by the wall on each ſide. We are to ſuppoſe Hezekiah's couch placed in the ſame ſituation; in which, turning on either ſide he muſt turn his face to the wall; by which he would withdraw himſelf from thoſe who were attending upon him in his apartment, in order to addreſs his private prayer to God.

4, 5. The words in the Tranſlation included within crotchets are ſupplied from the parallel place, 2 Kings xx. 4, 5. to make the narration more perfect. I have alſo taken the liberty, with Houbigant, of bringing forward the two laſt verſes of this chapter, and inſerting them in their proper places of the narration with the ſame mark. Kimchi's Note on theſe two verſes is as follows: "This and the following verſe belong not to the Writing of Hezekiah; and I ſee no reaſon, why they are written here after the Writing; for their right place is above, after *And I will protect this City*, ver. 6. And ſo they ſtand in the book of Kings." 2 Kings xx. 7, 8. The narration of this chapter ſeems to be in ſome parts an abridgement of that of 2 Kings xx. The abridger, having finiſhed his extract here with the 11th verſe, ſeems to have obſerved, that the 7th and 8th verſes of 2 Kings xx. were wanted to complete the narration: he therefore added them at the end of the chapter, after he had inſerted the ſong of Hezekiah, probably with marks for their inſertion in their proper places; which marks were afterwards neglected by tranſcribers. Or a tranſcriber might omit them by miſtake, and add them at the end of the chapter with ſuch marks. Many tranſpoſitions are, with great probability, to be accounted for in the ſame way.

6. I will protect this City—] The other copy, 2 Kings xx. 6. adds: "for mine own ſake, and for the ſake of David my ſervant:" and the ſentence ſeems ſomewhat abrupt without it.

8. by which the ſun is gone down—] For בשמש, LXX, Syr. Chald. read השמש. Houbigant. In the hiſtory of this miracle in the book of Kings, (2 Kings xx. 9—11.) there is no mention at all made of the ſun, but only of the going backward of the ſhadow: which might be effected by a ſupernatural refraction. The firſt ὁ ἥλιος in this verſe is omitted in LXX MS. Pachom.

9. The writing of Hezekiah.] Here the book of Kings deſerts us, the Song of Hezekiah not being inſerted in it. Another copy of this very obſcure paſſage (obſcure not only from the conciſe poetical ſtyle, but becauſe it is probably very incorrect,) would have been of great ſervice. The MSS and ancient Verſions, eſpecially the latter, will help us to get through ſome of the many difficulties, which we meet with in it.

11. JEHOVAH—] יה יה ſeems to be יהוה in MS. Bodl. and it was ſo at firſt written in another. So Syr. See Houbigant.

12. —a ſhepherd's tent—] רעי is put for רעה, ſay the Rabbins; Sal. b. Melec on the place: but much more probably is written imperfectly for רעים. See Note on chap. v. 1.

Ibid. My life is cut off—] קפדתי, this verb is rendered paſſively, and in the third perſon, by Syr. Chald. Vulg.

13. The laſt line of the foregoing verſe, מיום עד לילה תשלימני, "In the courſe of the day thou wilt finiſh my web," is not repeated at the end of this verſe in the Syriac Verſion; and a MS. omits it. It ſeems to have been inſerted a ſecond time in the Hebrew text by miſtake.

Ibid. I roared—] For שאגתי, the Chaldee has נהמית: he read שאגתי, the proper term for the roaring of a lion; often applied to the deep groaning of men in ſickneſſes: ſee Pſalm XXII. 2. XXXII. 3. XXXVIII. 9. Job III. 24. The Maſoretes divide the ſentence, as I have done; taking כארי, *like a lion*, into the firſt member; and ſo likewiſe LXX.

14. Like the ſwallow—] כסים, ſo read two MSS, Theodot. and Hieron.

Ibid. —mine eyes fail—] For דלו, the LXX read כלו, εξελιπον. Compare Pſ. LXIX. 4. CXIX. 82. 123. Lam. II. 11. IV. 17. in the Hebrew and in LXX.

Ibid. —O Lord—] For יהוה, thirty MSS and eight Editions read אדני.

Ibid. —contend thou—] עשקה, with ש, Jarchi: this ſenſe of the word is eſtabliſhed by Gen. XXVI. 20. "he called the name of the well עשק, Eſek, becauſe they *ſtrove* with him:" התעשקו, equivalent to ריבו at the beginning of the verſe.

15. —will I reflect—] אדדה, *recogitabo*, Vulg. *reputabo*, Hieron. in loc.

16. For this cauſe ſhall it be declared—]. *Περι αυτης γαρ ανηγγελη σοι, και εξηγειρας μου την ϖνοην*, LXX. They read in their copies, עליה יחוו לך ותחיי רוחי; not very different from the preſent text, from which all the antient Verſions vary. They entirely omit two words ולכל בהן; as to which there is ſome variation in the MSS. A MS. has ולכל; two others וכל, and ten MSS have בהם.

Ibid. —haſt prolonged my life.] A MS. and the Babyloniſh Talmud read ותחייני; and ſo the antient Verſions. It muſt neceſſarily be in the ſecond perſon.

17. My anguiſh is changed into eaſe—] מר לי מר, "mutata mihi eſt amaritudo." Paronomaſia; a figure, which the Prophet frequently admits: I do not always note it, becauſe it cannot ever be pre-

ſerved in the Tranſlation, and the ſenſe ſeldom depends upon it. But here it perfectly clears up the great obſcurity of the paſſage. See Lowth on the place.

Ibid. Thou haſt reſcued—, חשכת, with כ inſtead of ק; ſo LXX and Vulg. Houbigant. See Chappelow on Job, XXXIII. 18.

Ibid. —from perdition— משחת בלי, ἱνα μη απολητϲαι, LXX; ut non periret, Vulg. Perhaps inverting the order of the words. See Houbigant.

19. —thy truth] אל אמתך. A MS. omits אל; and inſtead of אל, an Antient MS. and one Edition read את. The ſame miſtake as in Pſ. II. 7.

21. Let them take a lump of figs: and they bruiſed them—] God, in effecting this miraculous cure, was pleaſed to order the uſe of means not improper for that end. "Folia, &, quæ non maturuere, fici, ſtrumis illinuntur, omnibuſque quæ emollienda ſunt diſcutiendave." Plin. Nat. Hiſt. XXIII. 7. "Ad diſcutienda ea, quæ in corporis parte aliqua coierunt, maxime poſſunt—ficus arida," &c. Celſus, V. 11.

CHAP. XXXIX.

Hitherto the copy of this hiſtory in the ſecond book of Kings has been much the moſt correct: in this chapter that in Iſaiah has the advantage. In the two firſt verſes two miſtakes in the other copy are to be corrected from this: for חזקיהו, *Hezekiah*, read ויחזק, *and was recovered*; and for וישמע, *he heard*, read וישמח, *he rejoiced*.

1. —and ambaſſadors.] The LXX add here και πρεσβεις; that is, ומלאכים, *and ambaſſadors*; which

word ſeems to be neceſſary to the ſenſe, though omitted in the Hebrew Text both here and in the other copy, 2 Kings XX. 12. For the ſubſequent narration refers to them all along, "theſe men, whence came they?" &c. plainly ſuppoſing them to have been perſonally mentioned before. See Houbigant.

6. —to Babylon—] בבלה, ſo two MSS, (one Antient) rightly without doubt, as the other copy, 2 Kings XX. 17. has it.

8. And Hezekiah ſaid—] The nature of Hezekiah's crime, and his humiliation on the meaſure of God to him by the Prophet, is more expreſly declared by the author of the book of Chronicles: "But Hezekiah rendered not again, according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jeruſalem. Notwithſtanding, Hezekiah humbled himſelf for the pride of his heart, (both he and the inhabitants of Jeruſalem,) ſo that the wrath of the LORD came not upon them in the days of Hezekiah. —And Hezekiah proſpered in all his works. Howbeit, in the buſineſs of the ambaſſadors of the princes of Babylon, who ſent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." 2 Chron. XXXII. 25, 26. 30, 31.

CHAP. XL.

The courſe of Prophecies, which follow from hence to the end of the book, and which taken together conſtitute the moſt elegant part of the ſacred writings of the Old Teſtament; interſperſed alſo with many paſſages of the higheſt ſublimity; was probably delivered in the later part of the reign of Hezekiah. The Prophet in the foregoing chapter had delivered a very explicit declaration of the impending diſſolution of the kindom, and of the captivity of the royal houſe of David, and of the people, under the kings of Babylon. As the ſubject of his ſubſequent prophecies was to be chiefly of the conſolatory kind, he opens them with giving a promiſe of the Reſtoration of the kingdom, and the Return of the people from that captivity, by the merciful interpoſition of God in their favour. But the views of the Prophet are not confined to this event: as the reſtoration of the royal family, and of the tribe of Judah, which would otherwiſe have ſoon become undiſtinguiſhed, and have been irrecoverably loſt, was neceſſary, in the deſign and order of Providence, for the fulfilling of God's promiſes of eſtabliſhing a more glorious and an everlaſting kingdom, under the Meſſiah to be born of the tribe of Judah, and of the family of David; the Prophet connects theſe two events together, and hardly ever treats of the former without throwing in ſome intimations of the latter; and ſometimes is ſo fully poſſeſſed with the glories of the future more remote kingdom, that he ſeems to leave the more im-

immediate ſubject of his commiſſion almoſt out of the queſtion.

Indeed this Evangelical ſenſe of the Prophecy is ſo apparent, and ſtands forth in ſo ſtrong a light, that ſome interpreters cannot ſee that it has any other; and will not allow the prophecy to have any relation at all to the Return from the captivity of Babylon. It may be uſeful therefore to examine more attentively the train of the Prophet's ideas, and to conſider carefully the images under which he diſplays his ſubject. He hears a Cryer giving orders by ſolemn proclamation to prepare the way of the Lord in the wilderneſs; to remove all obſtructions before JEHOVAH marching through the deſert; through the wild, uninhabited, unpaſſable country. The deliverance of God's people from the Babyloniſh captivity is conſidered by him as parallel to the former deliverance of them from the Egyptian bondage. God was then repreſented as their King leading them in perſon through the vaſt deſerts, which lay in their way, to the promiſed land of Canaan. It is not merely for JEHOVAH himſelf, that in both caſes the way was to be prepared, and all obſtructions to be removed; but for JEHOVAH marching in perſon at the head of his people. Let us firſt ſee, how this idea is purſued by the ſacred poets who treat of the Exodus, which is a favourite ſubject with them, and affords great choice of examples;

"When Iſrael came out of Egypt;
"The houſe of Jacob, from the barbarous people;
"Judah was his ſanctuary,
"Iſrael his dominion." Pſ. CXIV. 1, 2.

"JEHOVAH his God is with him;
"And the ſhout of a king is among them:
"God brought them out of Egypt;"——
Numb. XXIII. 21, 22.

"Make a high-way for him that rideth through the de-
"ſerts:
"O God, when thou wenteſt forth before thy people;
"When thou marchedſt through the wilderneſs,
"The heavens dropped:"—— Pſ. LXVIII. 4, 7.

Let us now ſee how Iſaiah treats the ſubject of the Return of the people from Babylon: they were to march through the wilderneſs with JEHOVAH at their head, who was to lead them, to ſmooth the way before them, and to ſupply them with water in their thirſty deſert; with perpetual alluſion to the Exodus:

"Come ye forth from Babylon, flee ye from the land
"of the Chaldeans with the voice of joy:
"Publiſh ye this, and make it heard; utter it forth even
"to the end of the earth:
"Say ye, JEHOVAH hath redeemed his ſervant Jacob:
"They thirſted not in the deſerts, through which he
"made them go:
"Waters from the rock he cauſed to flow for them;
"Yea he clave the rock, and forth guſhed the waters."
Ch. XLVIII. 20, 21.

"Remember not the former things;
"And the things of antient times regard not:"

(That is, the deliverance from Egypt:)

"Behold, I make a new thing;
"Even now ſhall it ſpring forth; will ye not regard it?
"Yea I will make in the wilderneſs a way;
"In the deſert ſtreams of water." Ch. XLIII. 18, 19.

"But he that truſteth in me ſhall inherit the land,
"And ſhall poſſeſs my holy mountain.
"Then will I ſay: Caſt up, caſt up the cauſſey; make
"clear the way:
"Remove every obſtruction from the road of my peo-
"ple." Ch. LVII. 13, 14.

"How beautiful appear on the mountains

"The feet of the joyful meſſengers, of him that an-
"nounceth peace;
"Of the joyful meſſenger of good tidings, of him that
"announceth ſalvation;
"Of him that ſayeth to Sion, Thy God reigneth!
"All thy watchmen lift up their voice, they ſhout to-
"gether;
"For face to face ſhall they ſee, when JEHOVAH re-
"turneth to Sion.
"Verily not in haſte ſhall ye go forth;
"And not by flight ſhall ye march along:
"For JEHOVAH ſhall march in your front;
"And the God of Iſrael ſhall bring up your rear."
Ch. LII. 7, 8, 12.

Babylon was ſeparated from Judea by an immenſe tract of country, which was one continued deſert; that large part of Arabia called very properly Deſerta. It is mentioned in hiſtory as a remarkable occurrence, that Nebuchadnezzer, having received the news of the death of his father, in order to make the utmoſt expedition in his journey to Babylon from Egypt and Phœnicia, ſet out with a few attendants, and paſſed through this deſert. Beroſus, apud Joſeph. Antiq. x. 11. This was the neareſt way homewards for the Jews; and whether they actually returned by this way or not, the firſt thing that would occur on the propoſal or thought of their return, would be the difficulty of this almoſt impracticable paſſage. Accordingly the proclamation for the preparation of the way is the moſt natural idea, and the moſt obvious circumſtance, by which the Prophet could have opened his ſubject.

Theſe things conſidered, I have not the leaſt doubt that the return of the Jews from the captivity of Babylon is the firſt, though not the principal, thing in the Prophet's view. The Redemption from Babylon is clearly foretold; and at the ſame time is employed as an image to ſhadow out a Redemption of an infinitely higher and more important nature, I ſhould not have thought it neceſſary to employ ſo many words in endeavouring to eſtabliſh what is called the Literal ſenſe of this prophecy, which I think cannot be rightly underſtood without it, had I not obſerved, that many interpreters of the firſt authority, in particular the very learned Vitringa, have excluded it entirely.

Yet obvious and plain as I think this literal ſenſe is, we have nevertheleſs the irrefragable authority of John the Baptiſt, and of our bleſſed Saviour himſelf, as recorded by all the Evangeliſts, for explaining this Exordium of the prophecy of the opening of the Goſpel by the preaching of John, and of the introducing of the kingdom of Meſſiah; who was to effect a much greater deliverance of the people of God, Gentiles as well as Jews, from the captivity of ſin and the dominion of death. And this we ſhall find to be the caſe in many ſubſequent parts alſo of this Prophecy, where paſſages manifeſtly relating to the deliverance of the Jewiſh nation, effected by Cyrus, are with good reaſon, and upon undoubted authority, to be underſtood of the redemption wrought for mankind by Chriſt.

If the Literal ſenſe of this prophecy, as above explained, cannot be queſtioned, much leſs ſurely can the Spiritual; which, I think, is allowed on all hands, even by Grotius himſelf. If both are to be admitted, here is a plain example of the Myſtical allegory, or double ſenſe, as it is commonly called, of prophecy; which the ſacred Writers of the New Teſtament clearly ſuppoſe, and according to which they frequently frame their interpretation of paſſages of the Old Teſtament. Of the foundation and properties of this ſort of Allegory, ſee De S. Poeſ. Hebr. Prælect. XI.

2. Bleſſings double to the puniſhment] It does not ſeem reconcileable to our notions of the divine juſtice, which always puniſhes leſs than our iniquities deſerve, to ſuppoſe, that God had puniſhed the ſins of the Jews in double proportion: and it is more agreeable to the tenor of this conſolatory meſſage to underſtand it as a promiſe of ample recompence for the effects of paſt diſpleaſure, on the reconciliation of God to his returning people. To expreſs this ſenſe of the paſſage, which the words of the original will very well bear, it was neceſſary to add a word or two in the verſion to ſupply the elliptical expreſſion of the Hebrew. Compare chap. LXI. 7. Job XLII. 10. Zech. IX. 12. חטאת ſignifies puniſhment for ſin, Lam. III. 39. Zech. XIV. 19.

3. A voice crieth: In the wilderneſs—] The idea is taken from the practice of eaſtern monarchs, who, whenever they entered upon an expedition, or took a journey, eſpecially through deſert and unpracticed countries, ſent harbingers before them to prepare all things for their paſſage, and pioneers to open the paſſes, to level the ways, and to remove all impediments. The officers appointed to ſuperintend ſuch preparations the Latins call *Stratores.* "Ipſe (Johannes Baptiſta) ſe *ſtratorem* vocat Meſſiæ, cujus eſſet alta & elata voce homines in deſertis locis habitantes ad itinera & vias Regi mox venturo ſternendas & reficiendas hortari." Moſheim, Inſtituta Majora, p. 96.

Diodorus's account of Semiramis's marches into Media and Perſia will give us a clear notion of the preparation of the way for a royal expedition: "In her march to Ecbatane ſhe came to the Zarcean mountain; which extending many furlongs, and being full of craggy precipices and deep hollows, could not be paſſed without taking a great compaſs about. Being therefore deſirous of leaving an everlaſting memorial of herſelf, as well as of ſhortening the way, ſhe ordered the precipices to be digged down, and the hollows to be filled up; and at a great expence ſhe made a ſhorter and more expeditious road, which to this day is called from her the road of Semiramis. Afterward ſhe went into Perſia, and all the other countries of Aſia ſubject to her dominion; and wherever ſhe went, ſhe ordered the mountains and precipices to be levelled, raiſed cauſſeys in the plain country, and at a great expence made the ways paſſable." Diod. Sic. Lib. II.

The writer of the Apocryphal book called Baruch, expreſſes the ſame ſubject by the ſame images; either taking them from this place of Iſaiah, or from the common notions of his countrymen: "For God "hath appointed, that every high hill, and banks "of long continuance, ſhould be caſt down, and "vallies filled up, to make even the ground, that "Iſrael may go ſafely in the glory of God." Chap. v. 7.

The Jewiſh church to which John was ſent to announce the coming of Meſſiah, was at that time in a barren and deſert condition, unfit without re formation for the reception of her king. It was in this deſert country, deſtitute at that time of all religious cultivation, in true piety and good works unfruitful, that John was ſent to prepare the way of the Lord by preaching repentance. I have diſtinguiſhed the parts of the ſentence according to the punctuation of the Maſoretes, which agrees beſt both with the literal and the ſpiritual ſenſe; which the conſtruction and paralleliſm of the diſtich in the Hebrew plainly favours; and of which the Greek of the LXX and of the Evangeliſts is equally ſuſceptible.

John was born in the deſert of Judea, and paſſed his whole life in it, till the time of his being manifeſted to Iſrael. He preached in the ſame deſert: it was a mountainous country; however not intirely and properly a deſert, for, though leſs cultivated than other parts of Judea, yet it was not uninhabited; Joſhua (ch. XV. 61, 62.) reckons ſix cities in it. We are ſo prepoſſeſſed with the idea of John's living and preaching in the deſert, that we are apt to conſider this particular ſcene of his preaching as a very important and eſſential part of hiſtory: whereas I apprehend this circumſtance to be no otherwiſe important, than as giving us a ſtrong idea of the rough character of the man, which was anſwerable to the place of his education; and as affording a proper emblem of the rude ſtate of the Jewiſh church at that time; which was the true wilderneſs meant by the Prophet, in which John was to prepare the way for the coming of the Meſſiah.

4. The word עקב is very generally rendered *crooked:* but this ſenſe of the word ſeems not to be ſupported by any good authority. Ludolphus, Comment. ad Hiſt. Æthiop. p. 206. ſays, that in the Æthiopic language it ſignifies *clivus*, *locus editus*: and ſo the Syriac Verſion renders it in this place: ערמא, Heb. ערמה; *tumulus*, *acervus*. Thus the parallelifm would be more perfect: "the hilly country ſhall be made level, and the precipices a ſmooth plain."

5. —the ſalvation of our God] Theſe words are added here by LXX: *το σωτηριον του Θεου*, את ישועת. אלהינו, as it is in the parallel place, Chap. LII. 10. The ſentence is abrupt without it, the verb wanting its object; and I think it is genuine. Our Engliſh tranſlation has ſupplied the word *it*, which is equivalent to this addition from LXX.

This omiſſion in the Hebrew text is antient, being prior to the Chaldee, Syriac, and Vulgate Verſions:

but the words ſtand in all the copies of the LXX; and they are acknowleged by Luke, III. 6.

6. its glory—] For חסדו, read הדרו; LXX, and Vulg. and 1 Pet. I. 24.

7. this people—] So Syr. who perhaps read העם הזה.

6—8. A voice ſayeth, Proclaim—] To underſtand rightly this paſſage is a matter of importance; for it ſeems deſigned to give us the true key to the remaining part of Iſaiah's prophecies: the general ſubject of which is the Reſtoration of the people and church of God. The Prophet opens the ſubject with great clearneſs and elegance: he declares at once God's command to his meſſengers, (his prophets, as the Chaldee rightly explains it,) to comfort his people in captivity, to impart to them the joyful tidings, that their puniſhment has now ſatisfied the Divine juſtice, and the time of reconciliation and favour is at hand. He then introduces a harbinger giving orders to prepare the way for God, leading his people from Babylon, as he did formerly from Egypt, through the wilderneſs; to remove all obſtacles, and to clear the way for their paſſage. Thus far nothing more appears to be intended than a return from the Babyloniſh captivity: but the next words ſeem to intimate ſomething much greater:

> "And the glory of JEHOVAH ſhall be revealed;
> "And all fleſh ſhall ſee together the ſalvation of our
> "God."

He then introduces a voice commanding him to make a ſolemn proclamation. And what is the import of it? that the people, the fleſh, is of a vain temporary nature; that all its glory fadeth, and is ſoon gone: but that the word of God endureth for ever. What is this, but a plain oppoſition of the fleſh to the ſpirit; of the carnal Iſrael to the ſpiritual;

tual; of the temporary Moſaic œconomy to the eternal Chriſtian diſpenſation? You may be ready to conclude, (the prophet may be ſuppoſed to ſay,) by this introduction to my diſcourſe, that my commiſſion is only to comfort you with a promiſe of the reſtoration of your religion and polity, of Jeruſalem, of the Temple, and its ſervices and worſhip in all its antient ſplendor: theſe are earthly, temporary, ſhadowy, fading things, which ſhall ſoon paſs away, and be deſtroyed for ever; theſe are not worthy to engage your attention in compariſon of the greater bleſſings, the ſpiritual redemption, the eternal inheritance, covered under the veil of the former, which I have it in charge to unfold unto you. The Law has only a ſhadow of good things; the ſubſtance is in the Goſpel. I promiſe you a reſtoration of the former; which, however, is only for a time, and ſhall be done away, according to God's original appointment: but under that image I give you a view of the latter; which ſhall never be done away, but ſhall endure for ever. This I take to be agreeable to St. Peter's interpretation of this paſſage of the Prophet, quoted by him 1 Pet. i. 24, 25. "All fleſh is as graſs, and all the glory of man as the flower of graſs. The graſs withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you." This is the ſame word of the Lord of which Iſaiah ſpeaks, which hath now been preached unto you by the Goſpel. The Law and the Goſpel are frequently oppoſed to one another by St. Paul under the images of fleſh and ſpirit: "Having begun in the ſpirit, are ye now made perfect by the fleſh? Gal. iii. 3.

7. When the wind of JEHOVAH—] רוח יהוה, a wind of JEHOVAH, is a Hebraiſm, meaning no more

than a ſtrong wind. It is well known, that a hot wind in the Eaſt deſtroys at once every green thing. Compare Pſ. CIII. 16. Two MSS omit the word יהוה, JEHOVAH.

9. O daughter that bringeſt glad tidings] That the true conſtruction of the ſentence is this, which makes Sion the receiver not the publiſher of the glad tidings, (which latter has been the moſt prevailing interpretation,) will, I think, very clearly appear, if we rightly conſider the image itſelf, and the cuſtom and common practice from which it is taken. I have added the word *daughter* to expreſs the feminine gender of the Hebrew participle, which I know not otherwiſe how to do in our lauguage: and this is abſolutely neceſſary in order to aſcertain the image. For the office of announcing and celebrating ſuch glad tidings, as are here ſpoken of, belonged peculiarly to the women. On occaſion of any great public ſucceſs, a ſignal victory, or any other joyful event, it was uſual for the women to gather together, and with muſic, dances, and ſongs, to publiſh and celebrate the happy news. Thus after the paſſage of the Red Sea, Miriam, and all the women, with timbrels in their hands, formed a chorus, and joined the men in their triumphant ſong, dancing, and throwing in alternately the refrain or burthen of the ſong:

> " Sing ye to JEHOVAH, for he is greatly exalted;
> " The horſe and his rider hath he caſt into the ſea."
>
> Exod. XV. 20, 21.

So Jephthah's daughter collected a chorus of virgins, and with dances and ſongs came out to meet her father, and to celebrate his victory. Jud. XI. 34. After David's conqueſt of Goliah, " all the women came out of the cities of Iſrael ſinging and dancing to meet Saul, with tabrets, with joy, and with inſtruments of muſic;" and forming themſelves into two choruſſes they ſung alternately:

"Saul has ſlain his thouſands:
"And David his ten thouſands." 1 Sam. XVIII. 6, 7.

And this gives us the true ſenſe of a paſſage in the LXVIIIth Pſalm, which has been frequently miſunderſtood:

"JEHOVAH gave the word; (that is, the joyful news;)
"The women, who publiſhed tidings, were a great
"company;
"The kings of mighty armies did flee, did flee;
"And even the matron, who ſtaid at home, ſhared the
"ſpoil."

The word ſignifying *the publiſhers of glad tidings* is the ſame, and expreſſed in the ſame form by the feminine participle, as in this place; and the laſt diſtich is the ſong which they ſung. So in this place, JEHOVAH having given the word by his Prophet, the joyful tidings of the Reſtoration of Sion, and of God's returning to Jeruſalem, (ſee chap. LII. 8.) the women are exhorted by the Prophet to publiſh the joyful news with a loud voice from eminences, whence they might beſt be heard all over the country: and the matter and burthen of their ſong was to be, "Behold your God!"

10. —his reward, and the recompenſe of his work] That is, the reward and the recompenſe, which he beſtows, and which he will pay to his faithful ſervants: this he has ready at hand with him, and holds it out before him, to encourage thoſe who truſt in him, and wait for him.

11. The nurſing ewes ſhall be gently lead] A beautiful image, expreſſing, with the utmoſt propriety as well as elegance, the tender attention of the ſhepherd to his flock. That the greateſt care in driving the cattle in regard to the dams and their

young was neceſſary, appears clearly from Jacob's apology to his brother Eſau, Gen. XXXIII. 13. "The flocks and the herds giving ſuck to their young are with me; and if they ſhould be over-driven, all the flock will die." Which is ſet in a ſtill ſtronger light by the following remark of Sir John Chardin: "Their flocks, (ſays he, ſpeaking of thoſe who now live in the Eaſt after the Patriarchal manner,) feed down the places of their encampments ſo quick, by the great numbers that they have, that they are obliged to remove them too often; which is very deſtructive to their flocks on account of the young ones, who have not ſtrength enough to follow." Harmer's Obſ. I. p. 126.

16. And Lebanon is not ſufficient—] The image is beautiful and uncommon; it has been imitated by an Apocryphal Writer, who however comes far ſhort of the original:

"For all ſacrifice is too little for a ſweet ſavour unto
"thee;
"And all the fat is not ſufficient for thy burnt-offer-
"ing." Judith XVI. 16.

19. —and forgeth—] For צורף, the participle, twenty-ſeven MSS, (five Antient,) and three Editions, read צרף, præt. 3d perſon.

21. —underſtood it from the foundation—] The true reading ſeems to be ממוסדות, to anſwer to מראש in the foregoing line. It follows a word ending with מ; and out of three *mems* concurring, it was an eaſy miſtake to drop the middle one.

22. —as a thin veil] "It is uſual in the ſummer ſeaſon, and upon all occaſions, when a large company is to be received, to have the court ſheltered from heat, or inclemency of the weather, by a *velum*, umbrella, or veil, as I ſhall call it; which, being expanded on ropes from one ſide of the para-

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pet-wall to the other, may be folded or unfolded at pleaſure. The Pſalmiſt ſeems to allude to ſome covering of this kind in that beautiful expreſſion of ſpreading out the heavens like a curtain." Shaw, Trav. p. 274.

24. If he but blow upon them] The LXX, Syr. Vulg. and MS. Bodl. and another, have גם without the conjunction ו.

28. And that his underſtanding—] Twenty-four MSS, two Editions, LXX, and Vulg. read ואין, with the conjunction ו.

31. They ſhall put forth freſh feathers.] It has been a common and popular opinion, that the eagle lives and retains his vigour to a great age; and that, beyond the common lot of other birds, he moults in his old age, and renews his feathers, and with them his youth. "Thou ſhalt renew thy youth like the eagle," ſays the Pſalmiſt, CIII. 5. on which place St. Ambroſe notes, "Aquila longam ætatem ducit, dum, vetuſtis plumis fatiſcentibus, nova pennarum ſucceſſione juveneſcit." Phile, De Animalibus, treating of the eagle, and addreſſing himſelf to the Emperor Michael Palæologus junior, raiſes his compliment upon the ſame notion:

Τουτου συ, βασιλευ, τον πολυν ζωοις βιον,
Αει νεουργων, και κρατηνων την φυσιν.

Long mayſt thou live, O king; ſtill like the eagle
Renew thy youth and ſtill retain thy vigour.

To this many fabulous and abſurd circumſtances are added by ſeveral antient writers and commentators on Scripture: ſee Bochart, Hieroz. II. 2. 1. Whether the notion of the eagle's renewing his youth is in any degree well founded or not, I need not inquire; it is enough for a poet, whether profane or ſacred, to have the authority of popular opinion to ſupport an image introduced for illuſtration or ornament.

CHAP. XLI.

1. —repair to me with new ſentiments] Εγκαινιζεσθε, LXX; for החרישו, *be ſilent*, they certainly read in their copy החדישו, *be renewed*; which is parallel and ſynonymous with יחליפו כח, *recover their ſtrength:* that is, their ſtrength of mind, their powers of reaſon; that they may overcome thoſe prejudices, by which they have been ſo long held enſlaved to idolatry. A MS. has חד upon a raſure. The ſame miſtake ſeems to have been made in this word, Zephan. III. 17. For יחריש באהבתו, "*ſilebit* in dilectione ſua," as the Vulgate renders it; which ſeems not conſiſtent with what immediately follows, "exultabit ſuper te in laude;" LXX and Syr. read יחדיש באהבתו, "*renovabitur* in amore ſuo."

2. —the righteous man.] The Chald. and Vulg. ſeem to have read צדיק. But Jerom, though his tranſlation has *juſtum*, appears to have read צדק; for in his Comment he expreſſes it by *juſtum, ſive juſtitiam.* However, I think all interpreters underſtand it of a perſon. So the LXX, in MS Pachom. εκαλεσεν αυτον, but the other copies have αυτην. They are divided in aſcertaining this perſon: ſome explain it of Abraham; others of Cyrus. I rather think, that the former is meant: becauſe the character of the righteous man, or righteouſneſs, agrees better with Abraham than with Cyrus. Beſides, immediately after the deſcription of the ſucceſs given by God to Abraham, and his poſterity, (who, I preſume, are

to be taken into the account,) the idolaters are introduced as greatly alarmed at this event. Abraham was called out of the Eaſt; and his poſterity were introduced into the land of Canaan, in order to deſtroy the idolaters of that country; and they were eſtabliſhed there, on purpoſe to ſtand as a barrier againſt idolatry, then prevailing, and threatening to overrun the whole face of the earth. Cyrus, though not properly an idolater, or worſhiper of images, yet had nothing in his character to cauſe ſuch an alarm among the idolaters, ver. 5—7. Further, after having juſt touched upon that circumſtance, the Prophet with great eaſe returns to his former ſubject, and reſumes Abraham and the Iſraelites; and aſſures them, that as God had called them, and choſen them for this purpoſe, he would uphold and ſupport them to the utmoſt, and at length give them victory over all the heathen nations, their enemies; ver 8—16.

Ibid. —made them like the duſt—] The image is ſtrong and beautiful: it is often made uſe of by the ſacred Poets; ſee Pſ. I. 4. XXXV. 5. Job XXI. 18. and by Iſaiah himſelf in other places, chap. XVII. 13. XXIX. 5. But there is great difficulty in making out the conſtruction. The LXX read קשתם, חרבם, *their ſword, their bow*, underſtanding it of the ſword and bow of the conquered kings: but this is not ſo agreeable to the analogy of the image, as employed in other places. The Chaldee Paraphraſt and Kimchi ſolve the difficulty by ſuppoſing an Ellipſis of לפני before thoſe words. It muſt be owned, that the Ellipſis is hard and unuſual: but I chooſe rather to ſubmit to this, than, by adhering with Vitringa to the more obvious conſtruction, to deſtroy intirely both the image and the ſenſe. But the Vulgate by *gladio ejus*, and *arcui ejus*, ſeems to expreſs לחרבו and לקשתו; the admiſſion of which reading may perhaps be thought preferable to Kimchi's Ellipſis.

3. —he paſſeth in ſafety] The prepoſition ſeems to have been omitted in the text by miſtake: LXX and Vulg. ſeem to have had it in their copies: *εν ειρηνῃ, in pace*, בשלום.

4. —and made theſe things] A word is here loſt out of the Text. It is ſupplied by an Antient MS., אלה, *theſe things*; and, by LXX, *ταυτα*; and by Vulg. *hæc*; and by Chald. אלין.

5. —and they were terrified] Three MSS have ויחרדו, adding the conjunction ו, which reſtores the ſecond member of the ſentence to its true poetical form.

7. —that it ſhall not move.] Five MSS, (two Antient,) and the antient Verſions, add the conjunction ו, reading ולא; which ſeems to be right.

9. —from the extremities thereof] מאציליה : אציל ſignifies the arm, axilla, ala; and is uſed like כנף, the wing, for any thing extended from the extremity of another, or joined on to it. It is here parallel and ſynonymous to מקצות, *from the ends*; in the preceding member.

15. —a threſhing wain,—a corn-drag] See Note on Chap. XXVIII. 27, 28.

19. In the wilderneſs I will give the cedar] The two preceding verſes expreſs God's mercy to them in their paſſage through the dry deſerts, in ſupplying them with abundant water, when diſtreſſed with thirſt, in alluſion to the Exodus: this verſe expreſſes the relief afforded to them, fainting with heat in their journey through that hot country, deſtitute of ſhelter, by cauſing ſhady trees, and thoſe of the talleſt and moſt beautiful kinds, to ſpring up for their defence. The Apocryphal Baruch, ſpeaking of the return from Babylon, expreſſes God's protection of his people by the ſame

image: “ Even the woods and every ſweet-ſmelling tree ſhall overſhadow Iſrael by the commandment of God.” Chap. v. 8.

20. —and may conſider—] The verb ישימו, without לב added, cannot ſignify to apply the heart, or to attend to a thing, as Houbigant has obſerved; he therefore reads ישמו, they ſhall *wonder*. The conjecture is ingenious: but it is much more probable that the word לב is loſt out of the Text; for all the antient Verſions render the phraſe to the ſame ſenſe, as if it were fully expreſſed, ישימו לב; and the Chaldee renders it paraphraſtically, yet ſtill retaining the very words in his paraphraſe, וישון דחלתי על לבהון, “ ut ponant timorem meum in corde ſuo.” See alſo ver. 22. where the ſame phraſe is uſed.

21. Produce theſe your mighty powers] “ Accedant, inquit, *idola* veſtra, quæ putatis eſſe fortiſſima.” Hieron. Com. in loc. I prefer this to all other interpretations of this place, and to Jerom's own tranſlation of it, which he adds immediately after. “ Afferte, ſi quid forte habetis.” The falſe gods are called upon to come forth, and appear in perſon; and to give evident demonſtration of their foreknowlege and power, by foretelling future events, and exerting their power in doing good or evil.

23. —and terror] The word ונרא is written imperfectly in the Hebrew Text: the Maſoretes ſupply ה at the end; and ſo it is read in twenty-two MSS, and four Editions: that is ונראה, and we ſhall *ſee*. But the true reading ſeems to be ונירא, and we ſhall *fear*, with י ſupplied, from ירא.

24. —than nought] For מאפע, read מאפס; ſo Chald. and Vulg. A manifeſt error of the Text; compare chap. XL. 17. The Rabbins acknowlege no ſuch error: but ſay, that the former word ſigni-

fies the ſame with the latter, by a change of the two letters ס and ע. S. ben Melech in loc.

25. —he ſhall trample—] For יבא, Le Clerc reads יבס, from the Chaldee, who ſeems to read both words. "Forte legend. ויבס, vel וירמס: ſequitur ס." SECKER. See Nahum III. 14.

27. I firſt to Sion—] This verſe is ſomewhat obſcure by the tranſpoſition of the parts of the ſentence, and the peculiar manner in which it is divided into two parallel lines. The verb at the end of the ſentence belongs to both parts; and the phraſe, *Behold, they are here!* is parallel to *the meſſenger of glad tidings*; and ſtands, like it, as the accuſative caſe to the verb. The following paraphraſe will explain the form and the ſenſe of it. "I firſt, by my Prophets, give notice of theſe events, ſaying: Behold, they are at hand! and I give to Jeruſalem a meſſenger of glad tidings."

28. And among the idols—] For ומאלה, I read ומאלים, with the LXX, *και απο των ειδωλων*. See Exod. XV. 11. Iſ. LVII. 5.

CHAP. XLII.

The Prophet, having opened his ſubject with the preparation for the Return from captivity at Babylon, and intimated that a much greater deliverance was covered under the veil of that event; proceeded to vindicate the power of God, as Creator and diſpoſer of all things; and his infinite knowledge, from his prediction of future events, and in particular of that deliverance: he went ſtill further, and pointed out the inſtrument by which he ſhould effect the redemption of his people the Jews from ſlavery, namely, a great Conqueror, whom he would call forth from the North and the Eaſt to execute his orders. In this chapter he proceeds to the greater deliverance; and at once brings forth into full view, without throwing any veil of allegory over the ſubject, the Meſſiah. "Behold, my ſervant, Meſſiah," ſays the Chaldee. St. Matthew has applied it directly to Chriſt; nor can it with any juſtice or propriety be applied to any other perſon or character whatever.

1. And he ſhall publiſh judgement] Four MSS, (two Antient,) add the conjunction, ומשפט. See Matt. xii. 18.

The word משפט, *judgement*, like צדקה, *righteouſneſs*, is taken in a great latitude of ſignification. It means rule, form, order, model, plan; rule of right, or of religion; an ordinance, inſtitution; judicial proceſs, cauſe, trial, ſentence, condemnation, acquittal, deliverance, mercy, &c. It certainly means in this place the Law to be publiſhed by Meſſiah; the inſtitution of the Goſpel.

4. His force ſhall not be abated nor broken] "Rabbi Meir ita citat locum iſtum, ut poſt ירוץ addat כחו, *robur ejus*, quod hodie non comparet in Textu Hebræo, ſed addendum videtur, ut ſenſus fiat planior." Capell. Crit. Sac. p. 382. For which reaſon I had added it in the Tranſlation, before I obſerved this remark of Capellus.

6. —a covenant to the people] For עם, two MSS read עולם, the covenant *of the age to come*, or *the everlaſting* covenant: which ſeems to give a clearer and better ſenſe.

7. To open the eyes of the blind—] In this verſe the Prophet ſeems to ſet forth the ſpiritual redemption, under images borrowed from the temporal deliverance.

Ibid. —and from the dungeon—] The LXX, Syr. and four MSS, (one Antient,) add the Conjunction ו, ומבית.

10. Ye that go down upon the ſea] This ſeems not to belong to this place: it does not well conſiſt with what follows: "and the fullneſs thereof." They that go down upon the ſea, means navigators, ſailors, traders, ſuch as do buſineſs in great waters: an idea much too confined for the Prophet, who means the ſea in general; as it is uſed by the Hebrews, for the diſtant nations, the iſlands, the dwellers on the ſea-coaſts all over the world. I ſuſpect that ſome tranſcriber had the 23d verſe of Pſ. CVII. running in his head, יורדי הים באניות; and wrote in this place יורדי הים inſtead of ירעם הים, or יריע, or ירן; "let the ſea roar, or ſhout, or exult." But as this is ſo different in appearance from the preſent reading, I do not take the liberty of introducing it into the Tranſlation. "Conjeceram legendum יגידו, ut ver. 12; ſed non favent Verſiones." SECKER.

11. Let the deſert—] The moſt uncultivated countries, and the moſt rude and uncivilized people, ſhall confeſs and celebrate with thankſgiving the bleſſing of the knowlege of God graciouſly imparted to them. By the deſert is meant Arabia Deſerta; by the rocky country, Arabia Petræa; by the mountains, probably thoſe celebrated ones Paran, Horeb, Sinai, in the ſame country; to which alſo belonged Kedar, a clan of Arabians, dwelling for the moſt part in tents: but there were others of them, who inhabited or frequented cities and villages, as may be collected from this place of the Prophet. Pietro della Valle, ſpeaking of the people of Arabia Deſerta, ſays, "there is a ſort of Arabs of that country called Maédi, who with their herds, of buffaloes for the moſt part, ſometimes live in the deſerts, and ſometimes in cities; from whence they have their name, which ſignifies wandering, going from place to place; they have no profeſt houſes: nor are they probably Bedaui, or Beduui, that is, *Deſerticoli*, who are the moſt noble among them, and never abide within walls, but always go wandering through the open country with their black tents; nor are they properly Hhadeſi, as they call thoſe who dwell in cities, and lands with fixed houſes: theſe by the latter are eſteemed ignoble and baſe; but by both are conſidered as of low condition." Viaggi Parte III. Lett. 11.

14. ſhall I keep ſilence for ever?] After מעלום, in the copy, which the LXX had before them, followed the word הלעלום, *εσιωπησα απ' αιωνος· μη και αει σιωπησομαι*; according to MSS Pachom. and 1 D. II. and Edition Complut. which word הלעולם has been omitted in the Text by an eaſy miſtake of a tranſcriber, becauſe of the ſimilitude of the word preceding.

15. —dry deſerts] Inſtead of איים, iſlands, read ציים; a very probable conjecture of Houbigant.

16. And through paths—] The LXX, Syr. Vulg. and nine MSS, (two Antient,) read ובנתיבות.

Ibid. —will I do for them] עשיתם, this word ſo written, as it is in the Text, means Thou wilt do, in the Second perſon: the Maſoretes have indeed pointed it for the Firſt perſon; but the י in the laſt ſyllable is abſolutely neceſſary to diſtinguiſh the Firſt perſon; and ſo it is written in forty MSS, עשיתים:

Jarchi, Kimchi, Sal. b. Melech, &c. agree, that the paſt time is here put for the future, עשיתי, for אעשה; and indeed the context neceſſarily requires that interpretation. Further, it is to be obſerved, that עשיתים is for עשיתי להם, *I have done them*, for *I have done ſor them*; as עשיתני is for עשיתי לי, *I have made myſelf*, for *I have made for myſelf*; Ezek. XXIX. 3. and in the celebrated paſſage of Jephthah's Vow, Judges XI. 31. והעליתיהו עולה, for העליתי לו עולה, *I will offer him a burnt offering*, for *I will offer unto him* (that is, unto JEHOVAH) *a burnt offering*; by an ellipſis of the prepoſition, of which Buxtorf gives many other examples, Theſ. Grammat. lib. II. 17. See alſo Note on Chap. LXV. 5. A late happy application of this grammatical remark to that much diſputed paſſage has perfectly cleared up a difficulty, which for two thouſand years had puzzled all the tranſlators and expoſitors, had given occaſion to diſſertations without number, and cauſed endleſs diſputes among the learned, on the queſtion, whether Jephthah ſacrificed his daughter, or not: in which both parties have been equally ignorant of the meaning of the place, of the ſtate of the fact, and of the very terms of the Vow: which now at laſt has been cleared up beyond all doubt by my very learned Friend Dr.

Randolph, Margaret Profeſſor of Divinity in the Univerſity of Oxford, in his Sermon on Jephthah's Vow: Oxford, 1766.

19. —as he, to whom I have ſent my meſſengers.] כמלאכי אשלח, "ut ad quem nuncios meos miſi." Vulg. Chald. almoſt the only interpreters who render it rightly, in conſiſtence with the reſt of the ſentence, and in perfect agreement with the Hebrew idiom; according to which the Ellipſis is to be thus ſupplied, כלאשר מלאכי אשלח.

Ibid. —as he that is perfectly inſtructed] See Note on chap. XLIV. 2.

Ibid. And deaf as the ſervant of JEHOVAH] For ועור, *and blind*, we muſt read וחרש, *and deaf:* κωφος, Symmachus; and ſo MS. The miſtake is palpable, and the correction ſelf-evident; and admiſſible, though there had been no authority for it.

20. Thou haſt ſeen indeed] The Text has ראית רבות, which the Maſoretes in the marginal Keri have corrected to דאות רבות; as indeed a hundred and ſeven MSS, and five Editions, now have it in the Text. This was probably the reading of moſt of the MSS in their time; which, though they approved of it, out of ſome ſuperſtition they would not admit into their ſtandard Text. But theſe wretched critics, though they perceived there was ſome fault, yet did not know where the fault lay, nor conſequently how to amend it; and yet it was open enough to a judicious eye: "רבות, ſic Veteres; & tamen forte legendum, ראות: vide Cap. VI. 9." SECKER. That is, ראית ראות. I believe no one will doubt of admitting this as the true reading.

Ibid. —yet thou wilt not hear] For ישמע, read תשמע, in the ſecond perſon: ſo all the antient Verſions, and forty MSS, (four of them Antient:) and perhaps five more. Two others have תשמעו, ſecond perſon, plural.

21. —his own praiſe] For תורה, the LXX read תודה.

22. —are taken in the toils] For הפח, read הופחו, in the plural number, Hophal; as החבאו, which anſwers to it in the following member of the ſentence: Le Clerc, Houbigant. הֻפַּח, SECKER.

24. —they have ſinned] For חטאנו, firſt perſon, LXX, and Chald. read חטאו, in the third perſon.

25. —the heat of his wrath] For חמה, the Bodley MS. has חמת, in *regimine*; more regularly.

CHAP. XLIII.

1. I have called thee by thy name] קראתי בשמך. "Sic verſiones. Videtur ex verſu 7^{mo}. & re ipſa legendum קראתיך בשמי, [vocavi te meo nomine;] nam ſæpe uſurpatur hæc phraſis, nunquam altera. Nam XLV. 24. de Cyro alia res eſt. Sed dum Deus Jacobum Iſraelem vocat, Dei nomine vocat. Vide Exod. XXXI. 2." SECKER.

3. I have given Egypt for thy ranſom] This is commonly ſuppoſed to refer to the time of Senacherib's invaſion; who, when he was juſt ready to fall upon Jeruſalem, ſoon after his entering Judea, was providentially diverted from that deſign, and turned his arms againſt the Egyptians, and their allies the Cuſhean Arabians, with their neighbours the Sabeans probably joined with them, under Tirhakah. See Chap. XX. and XXXVII. 9. Or, as there are ſome reaſonable objections to his opinion, perhaps it may mean more generally, that

God had often ſaved his people at the expence of other nations, whom he had, as it were in their ſtead, given up to deſtruction. Vitringa explains this of Shalmaneſer's deſign upon the kingdom of Judea, after he had deſtroyed that of Samaria, from which he was diverted, by carrying the war againſt the Egyptians, Cuſheans, and Sabeans: but of this, I think, he has no clear proof in hiſtory. It is not to be wondered, that many things of this kind ſhould remain very obſcure for want of the light of hiſtory, which in regard to theſe times is extremely deficient.

"Did not Cyrus overcome theſe nations? and might they not be given him for releaſing the Jews? It ſeems to have been ſo from ch. XLV. 14." SECKER.

7. Whom for my glory—] Ten MSS, (three Antient,) Syr. and Vulg. read לכבודי, without the conjunction ו.

8. Bring forth the people blind—] I underſtand this of the Gentiles, as the verſe following, not of the Jews. Their natural faculties, if they had made a proper uſe of them, muſt have led them to the knowledge of the being and attributes of the one true God; "for his eternal power and godhead, "if well attended to, are clearly ſeen in his works;" Rom. I. 20. and would have preſerved them from running into the folly and abſurdity of worſhiping idols. They are here challenged to produce the evidence of the power and foreknowledge of their idol-gods; and the Jews are juſt afterward, ver. 10. appealed to as witneſſes for God in this cauſe; therefore theſe latter cannot here be meant by the people blind with eyes, and deaf with ears.

9. Who among them—] Seven MSS, (three Antient;) and the firſt Edition, 1486. with Syr. and

Vulg. read בכם, who among *you*. The preſent reading is preferable.

14. —the Chaldeans exulting in their ſhips] Babylon was very advantageouſly ſituated, both in reſpect to commerce, and as a naval power. It was open to the Perſian gulph by the Euphrates, which was navigable by large veſſels; and being joined to the Tigris above Babylon by the canal called Naharmalca, or the Royal River, ſupplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caſpian ſeas. Herod. I. 194. Semiramis was the foundreſs of this part alſo of the Babylonian greatneſs; ſhe improved the navigation of the Euphrates; Herod. I. 184. Strabo, lib. XVI. and is ſaid to have had a fleet of three thouſand gallies. Huet, Hiſt. du Commerce, chap. XI. We are not to wonder, that in later times we hear little of the commerce and naval power of Babylon: for, after the taking of the city by Cyrus, the Euphrates was not only rendered leſs fit for navigation, by being on that occaſion diverted from its courſe, and left to ſpread over the whole country; but the Perſian monarchs, reſiding in their own country, to prevent any invaſion by ſea on that part of their empire, purpoſely obſtructed the navigation of both the rivers, by making cataracts in them; Strabo, ibid. that is, by raiſing dams acroſs the channel, and making artificial falls, in them; that no veſſel of any ſize or force could poſſibly come up. Alexander began to reſtore the navigation of the rivers by demoliſhing the cataracts upon the Tigris as far up as Seleucia; Arrian. lib. VII. but he did not live to finiſh his great deſigns: thoſe upon the Euphrates ſtill continued. Ammianus, XXIV. I. mentions them as ſubſiſting in his time.

The Prophet therefore might very juſtly ſpeak of the Chaldeans, as glorying in their naval power in his time; though afterward they had no foundation for making any ſuch boaſt.

15. The Creator of Iſrael] For בורא, Creator, ſix MSS, (two Antient,) have אלהי, God.

20. The wild beaſt of the field ſhall glorify me—] The image is elegant and highly poetical. God will give ſuch an abundant miraculous ſupply of water to his people traverſing the dry deſert, in their return to their country, that even the wild beaſts, the ſerpents, the oſtriches, and other animals, that haunt thoſe aduſt regions, ſhall be ſenſible of the bleſſing; and ſhall break forth into thankſgiving and praiſes to him for the unuſual refreſhment, which they receive from his ſo plentifully watering the ſandy waſtes of Arabia Deſertà, for the benefit of his people paſſing through them.

22—24. But thou haſt not invoked—] The connection is: But thou, Iſrael, whom I have choſen, whom I have formed for myſelf, to be my witneſs againſt the falſe gods of the nations; even thou haſt revolted from me, haſt neglected my worſhip, and haſt been perpetually running after ſtrange gods. The emphaſis of this and the following parts of the ſenteuce, on which the ſenſe depends, ſeems to lie on the words Me, on My account, &c. The Jews were diligent in performing the external ſervices of religion; in offering prayers, incenſe, ſacrifices, oblations: but their prayers were not offered with faith; and their oblations were made more frequently to their idols, than to the God of their fathers. The Hebrew idiom excludes with a general negative, in a comparative ſenſe, one or two objects oppoſed to one another: thus, "I will have mercy, and *not* ſacrifice." Hoſea, VI. 6. "For I ſpake *not* to your fathers, *nor* commanded them,—concerning burnt-offerings or ſacrifices: but this thing I commanded them, ſaying, Obey my voice." Jer. VII.

22,

22, 23. And the meaning of this place of Iſaiah ſeems to be much the ſame with that of Amos; who however has explained at large both parts of the compariſon, and ſpecified the falſe ſervice oppoſed to the true:

> "Have ye offered unto Me ſacrifices and offerings,
> "In the wilderneſs forty years, O houſe of Iſrael?
> "Nay, but ye have borne the tabernacle of your Mo-
> "loch;
> "And Chiun, your images;
> "The ſtar of your God, which you made to your-
> ſelves." Amos v. 25. 26.

22. Neither haſt thou laboured—] For כי יגעת, LXX and Vulg. read ויגעת; Houbigant. The negative is repeated, or referred to, by the conjunction ו; as in many other places. See Note on chap. XXIII. 4.

28. And thy princes have profaned—] Inſtead of ואחלל שרי, read ויחללו שריך. So Syr. and LXX, *και εμιαναν ὁι αρχοντες τα ἁγια μου*, קדשי. Houbigant. 'Οι *αρχοντες σου*, MSS Pachom. and 1 D. II. and Marchal.

Ibid. —to reproach.] לגדופה, in the ſingular number: ſo an Antient MS. and LXX, Syr. Vulg.

CHAP. XLIV.

2. Jeſhurun means Iſrael. This name was given to that people by Moſes, Deut. XXXII. 15. XXXIII. 5, and 26. The moſt probable account of it ſeems to be that in which the Jewiſh commentators agree; namely, that it is derived from ישר, and ſignifies *upright*. In the ſame manner, Iſrael, as a people, is called משלם, *perfect*, chap. XLII. 19. They were taught of God, and abundantly furniſhed with the means of rectitude and perfection in his ſervice and worſhip.

4. —as the graſs among the waters] בבין חציר, "They ſhall ſpring up *in the midſt of*, or rather, *in among, the graſs.*" This cannot be right: ten MSS, and two Editions, have כבין, or כבן. Twenty-four MSS read it without the י, בבן; and ſo reads the Chaldee; the Syriac מִבין. The true reading is in all probability כְּבין; and the word מים, which ſhould have followed it, is loſt out of the Text: but it is happily ſupplied by the LXX: *ὡς ανα μεσον ὑδατος.* "In every place where there is water, there is always graſs: for water makes every thing grow in the Eaſt." Sir John Chardin's Note on 1 King's XVIII. 5. Harmer's Obſerv. I. p. 54.

5. —ſhall be called] Paſſive, יִקָּרֵא, *κληθησεται*, Symmachus.

Ibid. And this ſhall inſcribe his hand to JEHOVAH] *Και ἑτερος επιγραψει χειρι* (*χειρα*, Aq. Sym.) *αυτου, του Θεου ειμι*: "And another ſhall write upon his hand, I belong to God." LXX. They ſeem to have read here, as before, ליהוה אני. But the repetition of the ſame phraſe without any variation is not elegant. However, they ſeem to have underſtood it rightly, as an alluſion to the marks, which were made by punctures rendered indelible by fire, or by ſtaining, upon the hand or ſome other part of the body, ſignifying the ſtate or character of the perſon, and to whom he belonged: the ſlave was marked with the name of his maſter; the ſoldier, of his commander; the idolater, with the name or enſign of his god: *ϛιγματα επιγραφομενα, δια των ϛρατευομενων εν ταις χερσιν.* Aetius apud Turnebum Adverſ. XXIV. 12. "Victuris in cute punctis milites ſcripti & matriculis inſerti jurare ſolent." Vegetius, II. 5. And the Chriſtians ſeem to have imitated this practice; by what Procopius ſays on this place of Iſaiah: *το δε* ΤΗ ΧΕΙΡΙ, *δια το ϛιζειν ισως ϖολλους επι καρπων, η βραχιονων, η του ϛαυρου το σημειον, η την Χριϛου ϖροσηγοριαν.* "Becauſe many marked their wriſts, or their arms, with the ſign of the Croſs, or with the name of Chriſt." See Rev. XX. 4. Spencer, De Leg. Hebr. lib. II. cap. 20.

7. —let them declare unto us.] For למו, unto *them*, the Chaldee reads לנו, unto *us*. The LXX reads לכם unto *you*; which is preferable to the reading of the Text. But למו and לנו are frequently miſtaken one for the other: ſee Chap. x. 29. Pſ. LXXX. 7. LXIV. 6.

8. Fear ye not—] "תרהו. nuſquam occurrit: forte תיראו, timete." SECKER. Two MSS read תירהו.

9, 10. That every one may be aſhamed, that he hath formed a god] The Bodleian MS, one of the firſt extant for its antiquity and authority, inſtead of מי at the beginning of the 10th verſe has כי, which greatly clears up the conſtruction of a very obſcure paſſage. The LXX likewiſe cloſely connect in conſtruction the end of ver. 9: with the beginning of ver. 10. and wholly omit the interrogative מי, which embarraſſes the ſentence: *αισχυνθησονται οἱ ϖλασσοντες Θεον,*

Θεον, και γλυφοντες παντες ανωφελη: agreeably to the reading of the MS abovementioned.

11. Even the workmen themſelves ſhall bluſh] I do not know, that any one has ever yet interpreted theſe words to any tolerably good ſenſe: וחרשים המה מאדם. The Vulgate, and our Tranſlators, have rendered them very fairly, as they are written and pointed in the Text: "Fabri enim ſunt ex hominibus." "And the workmen they are of men." Out of which the commentators have not been able to extract any thing worthy of the Prophet. I have given another explanation of the place; agreeable enough to the context, if it can be deduced from the words themſelves. I preſume, that אדם, *rubuit*, may ſignify *erubuit*, to be red through ſhame, as well as from any other cauſe; though I cannot produce any example of it in that particular ſenſe: and the word in the Text I would point מְאָדַם; or if any one ſhould object to the irregularity of the number, I would read מאדמים. But I rather think, that the irregularity of the conſtruction has been the cauſe of the obſcurity, and has given occaſion to the miſtaken punctuation. The ſingular is ſometimes put for the plural; ſee Pſ. LXVIII. 31. and the participle for the future tenſe; ſee Iſ. LX. 11.

12. —cutteth off—] מְעַצֵּר, Participium Pihel of עצר, to cut; ſtill uſed in that ſenſe in the Arabic. See Simonis Lex. Heb. The LXX and Syr. take the word in this form; but they render it, *ſharpeneth* the iron. See Caſtell. Lex. in voce.

The Sacred Writers are generally large and eloquent upon the ſubject of idolatry: they treat it with great ſeverity, and ſet forth the abſurdity of it in the ſtrongeſt light. But this paſſage of Iſaiah, ver. 12—20. far exceeds any thing that ever was written upon the ſubject, in force of argument, energy of expreſſion, and elegance of compoſition.

One or two of the Apocryphal Writers have attempted to imitate the Prophet, but with very ill ſucceſs: Wiſd. XIII. 11—19. XV. 7, &c. Baruch, chap. VI. eſpecially the latter: who injudiciouſly dilating his matter, and introducing a number of minute circumſtances, has very much weakened the force and effect of his invective. On the contrary a Heathen Author, in the ludicrous way, has, in a line or two, given idolatry one of the ſevereſt ſtrokes it ever received:

"Olim truncus eram ficulnus, inutile lignum;
"Cum faber, incertus ſcamnum faceretne Priapum,
"Maluit eſſe Deum." Horat.

14. He heweth down—] For לכרת, the LXX, and Vulg. read כרת, or יכרת.

16. And with part—] Twenty-three MSS, LXX, and Vulg. add the conjunction ו, ועל.

18. —their eyes are cloſed up] The LXX, Chald. and Vulg. for מח, read מחו. See Note on chap. VI. 10.

20. He feedeth on aſhes] He feedeth on that which affordeth no nouriſhment: a proverbial expreſſion for uſing ineffectual means, and beſtowing labour to no purpoſe. In the ſame ſenſe Hoſea ſays, "Ephraim feedeth on wind." Chap. XII. 1.

22. I have made thy tranſgreſſions vaniſh away like a cloud, And thy ſins like a vapour.] Longinus admired the ſublimity of the ſentiment, as well as the harmony of the numbers, in the following ſentence of Demoſthenes: *Τουτο το ψηφισμα τον τοτε τη ϖολει ϖεριϛαντα κινδυνον ϖαρελθειν εποιησεν ὥσπερ νεφος.* "This decree made the danger then hanging over the city paſs away like a cloud."

24. —by myſelf] Thirteen MSS, (ſix Antient,) confirm the reading of the Keri, מאתי.

27. Who ſayeth to the deep, Be thou waſted] Cyrus took Babylon by laying the bed of the Euphrates dry, and leading his army into the city by night through the empty channel of the river. This remarkable circumſtance, in which the event ſo exactly correſponded with the Prophecy, was alſo noted by Jeremiah:

> "A drought ſhall be upon her waters, and they ſhall be dried up: —
> I will lay her ſea dry;
> And I will ſcorch up her ſprings."
>
> Jer. L. 38. LI. 36.

It is proper here to give ſome account of the means and method, by which the ſtratagem of Cyrus was effected.

The Euphrates in the middle of ſummer, from the melting of the ſnows on the mountains of Armenia, like the Nile, overflows the country. In order to diminiſh the inundation, and to carry off the waters, two canals were made by Nebuchadnezzar a hundred miles above the city; the firſt on the Eaſtern ſide called Naharmalca, or the Royal River, by which the Euphrates was let into the Tigris; the other on the Weſtern ſide, called Pallacopas, or Naharaga, (נהר אגם, the River of the Pool,) by which the redundant waters were carried into a vaſt lake, forty miles ſquare, contrived not only to leſſen the inundation, but for a reſervoir, with ſluices, to water the barren country on the Arabian ſide. Cyrus, by turning the whole river into the lake by the Pallacopas, laid the channel, where it ran through the city, almoſt dry; ſo that his army entered it, both above and below, by the bed of the river, the water not reaching above the middle of the thigh. By the great quantity of water let into the lake, the ſluices and dams were deſtroyed; and being

ing never repaired afterward, the waters ſpread over the whole country below, and reduced it to a moraſs, in which the river is loſt. "Ingens modo & navigabilis, inde tenuis rivus, deſpectus emoritur; & nuſquam manifeſto exitu effluit, ut alii omnes, ſed deficit." Mela, III. 8. Herod. I. 185. 190. Xenophon. Cyrop. VII. Arrian. VII.

28. Who ſayeth to Cyrus, Thou art my ſhepherd] "Paſtor meus *es*." Vulg. The true reading ſeems to be רעי אתה; the word אתה has probably been dropt out of the Text. The ſame word is loſt out of the Text, Pſ. CXIX. 57. It is ſupplied by LXX by the word *ει*.

Ibid. Who ſayeth to Jeruſalem] For ולאמר, LXX, and Vulg. read האומר.

Ibid. —and to the Temple] ולהיכל, as לירושלם before; the prepoſition is neceſſary; and the Vulgate ſeems to read ſo. Houbigant.

CHAP. XLV.

1. And ungird the loins of kings] See Note on Chap. v. 27. Xenophon gives the following liſt of the nations conquered by Cyrus: the Syrians, Aſſyrians, Arabians, Cappadocians, both the Phrygians, Lydians, Carians, Phenicians, Babylonians. He moreover reigned over the Bactrians, Indians, Cilicians, the Sacæ, Paphlagones, and Mariandyni. Cyrop. lib. I. p. 4. Edit. Hutchinſon, 4to. All theſe kingdoms he acknowleges, in his Decree for the Reſtoration of the Jews, to have been given to him by JEHOVAH, the God of heaven. Ezra, I. 2.

Ibid. That I may open before him the valves; And the gates ſhall not be ſhut.] The gates of Babylon within the city, leading from the ſtreets to the river, were providentially left open, when Cyrus's forces entered the city in the night through the channel of the river, in the general diſorder occaſioned by the great feaſt which was then celebrated: otherwiſe, ſays Herodotus, I. 191. the Perſians would have been ſhut up in the bed of the river, and taken as in a net, and all deſtroyed. And the gates of the palace were opened imprudently by the king's orders, to inquire what was the cauſe of the tumult without; when the two parties under Gobrias and Gadatas ruſhed in, got poſſeſſion of the palace, and ſlew the king. Xenoph. Cyrop. VII. p. 528.

2. —the mountains—] For הדורים, a word not eaſily accounted for in this place, the LXX read הררים, τα ορη. Two MSS have הדרים, without the ו; which is hardly diſtinguiſhable from the reading of the LXX. The Divine protection that attended Cyrus, and rendered his expedition againſt Babylon eaſy and proſperous, is finely expreſſed by God's going before him, and making the mountains level. The image is highly poetical:

> "At vos, qua veniet, tumidi ſubſidite montes,
> "Et faciles curvis vallibus eſte viæ."
>
> Ovid. Amor. II. 16.

Ibid. The valves of braſs—] Abydenus, apud Euſeb. Præp. Evang. IX. 41. ſays, that the wall of Babylon had brazen gates. And Herodotus, I. 179. more particularly: "In the wall all round there are a hundred gates all of braſs; and ſo in like manner are the ſides and the lintels." The gates likewiſe within the city, opening to the river from the ſeveral ſtreets, were of braſs: as were thoſe alſo of the Temple of Belus. Id. I. 180, 181.

3. I will give unto thee the treaſures of darkneſs] Sardes and Babylon, when taken by Cyrus, were the wealthieſt cities in the world. Crœſus, celebrated beyond all the kings of that age for his riches, gave up his treaſures to Cyrus, with an exact account in writing of the whole, containing the particulars with which each waggon was loaded, when they were carried away: and they were delivered to Cyrus at the palace of Babylon. Xenoph. Cyrop. lib. VII. p. 503. 515. 540.

Pliny gives the following account of the wealth taken by Cyrus in Aſia. "Jam Cyrus, devicta Aſia pondo XXXIV millia [auri] invenerat; præter vaſa aurea, aurumque factum, & in eo folia, ac platanum, vitemque. Qua victoria argenti quingenta millia talentorum reportavit; & craterem Semiramidis, cujus pondus quindecim talenta colligebat. Talentum autem Ægyptium pondo LXXX patere [l. capere] Varro tradit." Nat. Hiſt. XXXIII. 15.

The gold and ſilver, eſtimated by weight in this account, being converted into pounds ſterling, amount to £.126,224,000. Brerewood, De Ponderibus, cap. X.

7. Forming light, and creating darkneſs] It was the great principle of the Magian religion, which prevailed in Perſia in the time of Cyrus, and in which probably he was educated, that there are Two ſupreme, co-eternal, and independent Cauſes, always acting in oppoſition one to the other; one the author of all good, the other of all evil; the Good being they called Light; the Evil being, Darkneſs: that, when Light had the aſcendant, then good and happineſs prevailed among men; when Darkneſs had the ſuperiority, then evil and miſery abounded. An opinion, that contradicts the cleareſt evidence of our reaſon, which plainly leads us to the acknowlegement of One only Supreme being, infinitely good as

well as powerful. With reference to this abſurd opinion, held by the perſon to whom this Prophecy is addreſſed, God by his Prophet, in the moſt ſignificant terms, aſſerts his omnipotence and abſolute ſupremacy:

"I am JEHOVAH, and none elſe;
"Forming light, and creating darkneſs;
"Making peace, and creating evil:
"I JEHOVAH am the author of all theſe things."

Declaring, that thoſe Powers, whom the Perſians held to be the original authors of good and evil to mankind, repreſenting them by Light and Darkneſs, as their proper emblems, are no others than creatures of God, the inſtruments which he employs in his government of the world, ordained or permitted by him in order to execute his wiſe and juſt decrees; and that there is no Power, either of good or evil, independent of the One Supreme God, infinite in power and in goodneſs.

There were however ſome among the Perſians, whoſe ſentiments were more moderate as to this matter: who held the Evil principle to be in ſome meaſure ſubordinate to the Good; and that the former would at length be wholly ſubdued by the latter. See Hyde, De Relig. Vet. Perſ. cap. XXII.

That this opinion prevailed among the Perſians as early as the time of Cyrus, we may, I think, infer, not only from this paſſage of Iſaiah, which has a manifeſt reference to it, but likewiſe from a paſſage in Xenophon's Cyropædia, where the ſame doctrine is applied to the human mind. Araſpes, a noble young Perſian, had fallen in love with the fair captive Panthea, committed to his charge by Cyrus. After all his boaſting, that he was ſuperior to the aſſaults of that paſſion, he yielded *ſo* far to it, as even to threaten violence, if ſhe would not comply with his deſires. Awed by the reproof of Cyrus, fearing his diſpleaſure, and having by cool reflection recovered his reaſon; in his diſcourſe with him on this ſubject, he ſays, "O Cyrus, I have certainly two ſouls; and this piece of philoſophy I have learned from that wicked ſophiſt Love. For if I had but one ſoul, it would not be at the ſame time good and evil; it would not at the ſame time approve of honourable and baſe actions; and at once deſire to do, and refuſe to do, the very ſame things. But it is plain, that I am animated by two ſouls; and when the good ſoul prevails, I do what is virtuous; and when the evil one prevails, I attempt what is vicious. But now the good ſoul prevails, having gotten you for her aſſiſtant, and has clearly gained the ſuperiority." Lib. VI. p. 424.

8. Drop down, O ye heavens—] The eighty-fifth Pſalm is a very elegant ode on the ſame ſubject with this part of Iſaiah's Prophecies; the Reſtoration of Judah from captivity; and is, in the moſt beautiful part of it, a manifeſt imitation of this paſſage of the Prophet:

"Verily his Salvation is nigh unto them that fear him,
"That Glory may dwell in our land.
"Mercy and Truth have met together;
"Righteouſneſs and Peace have kiſſed each other.
"Truth ſhall ſpring out of the earth,
"And Righteouſneſs ſhall look down from heaven.
"Even JEHOVAH will give that which is good,
"And our land ſhall yield her produce.
"Righteouſneſs ſhall go before him,
"And ſhall direct his footſteps in the way."
Pſ. LXXXV. 10—14.

Theſe images of the dew and the rain deſcending from heaven, and making the earth fruitful, employed by the Prophet, and ſome of thoſe nearly of the ſame kind which are uſed by the Pſalmiſt, may perhaps be primarily underſtood, as deſigned to ſet forth in a ſplendid manner the happy ſtate of God's people reſtored to their country, and flouriſhing in peace and plenty, in piety and virtue: but Juſtice and Salvation, Mercy and Truth, Righteouſneſs and Peace, and Glory dwelling in the land, cannot with any ſort of propriety, in the one or the other, be interpreted as the conſequences of that event; they muſt mean the bleſſings of the great Redemption by Meſſiah.

Ibid. —let ſalvation produce her fruit] For ויפרו, the LXX, Vulg. and Syr. read ויפרה; and a MS has, a raſure cloſe after the latter ו, which probably was ה at firſt.

9. Wo unto him, that contendeth with the power that formed him] The Prophet anſwers or prevents the objections and cavils of the unbelieving Jews, diſpoſed to murmur againſt God, and to arraign the wiſdom and juſtice of his diſpenſations in regard to them; in permitting them to be oppreſſed by their enemies, and in promiſing them deliverance inſtead of preventing their captivity. St. Paul has borrowed the image, and has applied it to the like purpoſe with equal force and elegance: "Nay, but, O man! who art thou that replieſt againſt God? Shall the thing formed ſay to him that formed it, why haſt thou made me thus? Hath not the potter power over the clay out of the ſame lump to make one veſſel to honour, and another to diſhonour?" Rom. IX. 20, 21.

Ibid. —and to the workman, Thou haſt no hands] The Syr. renders, as if he had read, ולא היתי פעל ידיך, "Neither am I the work of thy hands." The LXX, as if they had read, ולא פעלת ואין ידים לך, "Neither haſt thou made me; and thou haſt no hands." But the fault ſeems to be in the tranſpoſition of the two pronouns; for ופעלך read ופעלו; and for לו read לך. So Houbigant corrects.

it; reading alſo ולפעלו; which laſt correction ſeems not altogether neceſſary. The LXX in MSS Pachom. and I D. II. have it thus: *και το εργον, ουκ εχεις χειρας*; which favours the reading here propoſed.

II. And he that formeth the things which are to come] I read ויוצר, without the ו ſuffixed; from the LXX, who join it in conſtruction with the following word; *ὁ ποιησας τα επερχομενα.*

Ibid. Do ye queſtion me—] "תשאלוני, Chald. recte: præcedit ת; & ſic forte legerunt reliqui Intt." SECKER.

14. The wealth of Egypt—] This ſeems to relate to the future admiſſion of the Gentiles into the Church of God. Compare Pſ. LXVIII. 32. LXXII. 10. Chap. LX. 6—9. And perhaps theſe particular nations may be named, by a metonymy common in in all poetry, for powerful and wealthy nations in general. See Note on Chap. LX. I.

Ibid. The Sabeans tall of ſtature—] That the Sabeans were of a more majeſtic appearance than common is particularly remarked by Agatharchides, an ancient Greek hiſtorian quoted by Bochart, Phaleg. II. 26. *τα σωματα εϛι των κατοικουντων αξιολογωτερα.* So alſo the LXX underſtand it, rendering it *ανδρες ὑψηλοι.* And the ſame phraſe, אנשי מדה, is uſed for perſons of extraordinary ſtature, Num. XIII. 32. and I Chron. XX. 6.

Ibid. —and in ſuppliant guiſe—] The conjunction ו is ſupplied by the Ancient Verſions, and confirmed by fifteen MSS, (ſeven Ancient,) and ſix Editions, ואליך. Three MSS, (two Ancient,) omit the ו before אליך at the beginning of the line.

16. They are aſhamed—] The reader cannot but obſerve the ſudden tranſition from the ſolemn adoration of the ſecret and myſterious nature of God's counſels, in regard to his people, to the ſpirited denunciation of the confuſion of idolaters, and the

final deſtruction of idolatry; contraſted with the ſalvation of Iſrael, not from temporal captivity, but the *eternal* ſalvation by Meſſiah, ſtrongly marked by the repetition and augmentation of the phraſe, *to the ages of eternity*. But there is not only a ſudden change in the ſentiment; the change is equally obſervable in the conſtruction of the ſentences; which from the uſual ſhort meaſure runs out at once into diſtichs of the longer ſort of verſe. See Prelim. Diſſert. p. lxvi. &c. There is another inſtance of the ſame kind, and very like to this, of a ſudden tranſition in regard both to the ſentiment and conſtruction in Chap. XLII. 17.

Ibid. —his adverſaries, all of them.] This line, to the great diminution of the beauty of the diſtich, is imperfect in the preſent Text; the ſubject of the propoſition is not particularly expreſſed, as it is in the line following. The Verſion of the LXX happily ſupplies the word that is loſt; *ὁι αντικειμενοι αυτῳ*: the original word was צריו.

18. —for he formed it to be inhabited] An Antient MS has כי before לשבת; and ſo the antient Verſions.

19. I have not ſpoken in ſecret, in a dark place of the earth] In oppoſition to the manner in which the heathen oracles gave their anſwers; which were generally delivered from ſome deep and obſcure cavern. Such was the ſeat of the Cumean Sybil:

> "Exciſum Euboicæ latus ingens rupis in antrum."
> Virg. Æn. VI. 42.

Such was that of the famous oracle at Delphi: of which, ſays Strabo, lib. 9. *φασι δ' ειναι το μαντειον αντρον κοιλον μετα βαθους, ου μαλα ευρυστομον*. "The oracle is ſaid to be a hollow cavern of a conſiderable depth, with an opening not very wide." And Diodorus, giving an account of the origin of this oracle,

cle, ſays, 'that there was in that place a great 'chaſm, or cleft, in the earth; in which very place 'is now ſituated what is called the Adytum of the 'Temple.' *Αδυτον· σπηλαιον, η το αποκρυφον μερος του ἱερου.* Heſych. "Adytum means a cavern, or the "hidden part of the Temple."

Ibid. I am JEHOVAH, who ſpeak truth, who give direct anſwers.] This alſo is ſaid in oppoſition to the falſe and ambiguous anſwers given by the heathen oracles; of which there are many noted examples; none more ſo than that of the anſwer given to Crœſus, when he marched againſt Cyrus; which piece of hiſtory has ſome connection with this part of Iſaiah's propheciеs. Let us hear Cicero's account of the Delphic anſwers in general, and of this in particular. "Sed jam ad te venio,

> O Sancte Apollo, qui umbilicum certum terrarum obſides,
> Unde ſuperſtitioſa primum ſæva evaſit vox fera.

Tuis enim oraculis Chryſippus totum volumen implevit, partim falſis, ut ego opinor; partim caſu veris, ut fit in omni oratione ſæpiſſime; partim flexiloquis & obſcuris, ut interpres egeat interprete, & ſors ipſa ad ſortes referenda ſit; partim ambiguis, & quæ ad dialecticum deferenda ſint. Nam cum ſors illa edita eſt opulentiſſimo regi Aſiæ,

> Crœſus Halym penetrans magnam pervertet opum vim:

hoſtium vim ſeſe perverſurum putavit; pervertit autem ſuam. Utrum igitur eorum accidiſſet, verum oraculum fuiſſet." De Divinat. II. 56.

21. —bring them near, and let them conſult together] For יועצו, let them *conſult*, the LXX read ידעו, let them *know*; but an Antient MS has יועדו, "let them come together by appointment;" which may probably be the true reading.

23. —truth is gone forth from my mouth; The word,—] So the LXX diſtinguiſh the members of the ſentence; preſerving the elegance of the conſtruction, and the clearneſs of the ſenſe.

24. Saying, Only to JEHOVAH—] A MS omits לי, *unto me*; and inſtead of לי אמר, *he ſaid*, or *ſhall ſay*, *unto me*, the LXX read, in the copy which they uſed, לאמר, *ſaying*. For יבא, *he* ſhall come, in the ſingular, twelve MSS, (three Antient,) read יבאו, plural; and a letter is eraſed at the end of the word in two others: and ſo the Alexandrine copy of the LXX, Syr. and Vulg. read it. For צדקות, plural, two MSS read צדקת, ſingular; and ſo LXX, Syr. Chald.

CHAP. XLVI.

1. Their burthens are heavy] For נשאתיכם, *your* burthens, the LXX had in their copy נשאתיהם, *their* burthens.

2. They could not deliver their own charge] That is, their worſhipers; who ought to have been borne by them. See the two next verſes. The Chaldee and Syriac Verſions render it in effect to the ſame purpoſe, *portantes ſe*, *thoſe that bear them*, meaning their worſhipers; but how they can render משא in an active ſenſe, I do not underſtand.

Ibid. Even they themſelves—] For ונפשם, an Antient MS has כי נפשם, with more force.

3—7. Ye that have been borne by me from the birth,—] The Prophet very ingeniouſly, and with great force, contraſts the power of God, and his tender goodneſs effectually exerted towards his people, with the inability of the falſe gods of the heathen: He like an indulgent father had carried his people in his arms, "as a man carrieth his ſon;" Deut. I. 31. he had protected them, and delivered them from their diſtreſſes: whereas the idols of the heathen are forced to be carried about themſelves, and removed from place to place, with great labour and fatigue, by their worſhipers; nor can they anſwer, or deliver their votaries, when they cry unto them.

Moſes, expoſtulating with God on the weight of the charge laid upon him as leader of his people, expreſſes that charge under the ſame image of a parent's carrying his children in very ſtrong terms: "Have "I conceived all this people? have I begotten them? "that thou ſhouldeſt ſay unto me, Carry them in "thy boſom, as a nurſing father beareth the ſucking "child, unto the land which thou ſwareſt unto their "fathers." Num. XI. 12.

Pindar has treated with a juſt and very elegant ridicule the work of the ſtatuary even in compariſon with his own poetry, from this circumſtance of its being fixed to a certain ſtation. "The friends of Pytheas, ſays the Scholiaſt, came to the poet, deſiring him to write an ode on his victory. Pindar demanded three drachms (*minæ*, I ſuppoſe it ſhould be) for the ode. No, ſay they, we can have a brazen ſtatue for that money, which will be better than a poem. However, changing their minds afterwards, they came and offered him what he had demanded." This gave him the hint of the following ingenious exordium of his ode:

Ουκ ανδριαντοποιος ειμ’
Ὡς’ ελινυσσοντα μ’ εργαζεσ-
θαι αγαλματ’ επ’ αυτας βαθμιδος

Εϛαοτ'. Αλλ' επι ϖασας
Ολκαδος, εν τ' ακατω,
Στοιχ' απ' Αιγινας δ' ἀγγελ-
λοισ' ὁτι Λαμπωνος ὑιος
Πυθεας ευρυσθενης
Νικη Νεμειοις ϖαγκρατιȣ ϛεφανον. Nem. v.

Thus elegantly tranſlated by Mr. Francis in a Note to Hor. Carm. iv. 2. 19.

"It is not mine with forming hand
"To bid a lifeleſs image ſtand
"For ever on its baſe:
"But fly, my verſes, and proclaim
"To diſtant realms, with deathleſs fame,
"That Pytheas conquer'd in the rapid race."

Jeremiah ſeems to be indebted to Iſaiah for moſt of the following paſſage:

"The practices of the people are altogether vanity:
"For they cut down a tree from the foreſt:
"The work of the artificer's hand with the ax:
"With ſilver and with gold it is adorned;
"With nails and with hammers it is faſtened, that it may
"not totter.
"Like the palm-tree they ſtand ſtiff, and cannot ſpeak;
"They are carried about, for they cannot go:
"Fear them not, for they cannot do harm;
"Neither is it in them to do good." Jer. x. 3—5.

8. —ſhew yourſelves men] התאששו, this word is rather of doubtful derivation and ſignification. It occurs only in this place: and ſome of the ancient interpreters ſeem to have had ſomething different in their copies. Vulg. read התבששו, take ſhame to yourſelves. Syr. התבוננו, conſider with yourſelves. LXX, ϛεναξατε; perhaps התאבלו, groan, or mourn, within yourſelves.

11. Calling from the Eaſt the eagle] A very proper emblem for Cyrus, as in other reſpects, ſo par-

ticularly becauſe the enſign of Cyrus was a golden eagle, ΑΕΤΟΣ χρυσους, the very word עיט, which the Prophet uſes here, expreſſed as near as may be in Greek letters. Xenoph. Cyrop. lib. VII. ſub init.

Ibid. And from a land] Two MSS add the conjunction ו, ומארץ; ſo LXX, Syr. Vulg.

CHAP. XLVII.

1. Deſcend, and ſit on the duſt—] See Note on Chap. III. 26. and on Chap. LII. 2.

2. Take the mill, and grind the corn] It was the work of ſlaves to grind the corn. They uſed hand-mills: water-mills were not invented till a little before the time of Auguſtus: (ſee the Greek epigram of Antipater, which ſeems to celebrate it as a new invention: Anthol. Cephalæ, 653.) wind-mills, long after. It was not only the work of ſlaves, but the hardeſt work; and often inflicted upon them as a ſevere puniſhment.

> "Molendum in piſtrino; vapulandum; habendæ com-
> "pedes." Terent. Phormio, II. 1. 19.

> "Hominem piſtrino dignum!" Id. Heaut. III. 2. 19.

But in the Eaſt it was the work of the female ſlaves. See Exod. XI. 5. XII. 29. (in the verſion of the LXX.) Matth. XXIV. 41. Homer, Odyſſ. XX. 105—108. And it is the ſame to this day. "Women alone are employed to grind their corn." Shaw, Algiers and Tunis, p. 297. "They are the female ſlaves, that are generally employed in the Eaſt at thoſe hand-mills [for grinding corn;] it is extremely laborious, and eſteemed the loweſt employment in the houſe." Sir J. Chardin, Harmer's Obſ. I. p. 153.

2. I will not ſuffer man to intercede] The verb ſhould be pointed, or written, אפגיע, in Hiphil.

4. Our Avenger—] Here a chorus breaks in upon the midſt of the ſubject; with a change of conſtruction, as well as ſentiment, from the longer to the ſhorter kind of verſe, for one diſtich only: after which the former ſubject and ſtile is reſumed. See Note on XLV. 16.

6. I was angry with my people—] God, in the courſe of his providence, makes uſe of great conquerors and tyrants, as his inſtruments to execute his judgements in the earth: he employs one wicked nation to ſcourge another. The inflictor of the puniſhment may perhaps be as culpable as the ſufferer; and may add to his guilt by indulging his cruelty in executing God's juſtice. When he has fulfilled the work to which the Divine vengeance has ordained him, he will become himſelf the object of it. See Chap. X. 5—12. God charges the Babylonians, though employed by himſelf to chaſtiſe his people, with cruelty in regard to them. They exceeded the bounds of juſtice and humanity in oppreſſing and deſtroying them; and though they were really executing the righteous decree of God, yet, as far as it regarded themſelves, they were only indulging their own ambition and violence. The Prophet Zechariah ſets this matter in the ſame light: "I was but a little angry, and they helped forward to affliction." Ch. I. 15.

7. Becauſe thou didſt not—] For עד read על; ſo two MSS, and one Edition. And for אחריתה, the latter end *of it*, read אחריתך, *thy* latter end: ſo thirteen MSS, and two Editions, and Vulg.

9. On a ſudden—] Inſtead of כתמם, *in their perfection*, as our Tranſlation renders it, the LXX, and Syr. read in the copies, from which they tranſlated, פתאם; *ſuddenly*; parallel to רגע, *in a moment*, in the preceding alternate member of the ſentence. The concurrent teſtimony of LXX, and Syr. favoured by the context, may be ſafely oppoſed to the authority of the preſent Text.

Ibid. Notwithſtanding the multitude—] ברב; for this ſenſe of the particle ב, ſee Num. XIV. 11.

11. —how to deprecate] שחרה: ſo the Chaldee renders it; which is approved by Jarchi on the place; and Michaelis Epim. in Prælect. XIX. ſee Pſ. LXXVIII. 34.

Ibid. "Videtur in fine [hujus commatis] deeſſe verbum, ut hoc membrum prioribus reſpondeat." SECKER.

In order to ſet in a proper light this judicious remark, it is neceſſary to give the reader an exact verbal tranſlation of the whole verſe:

> "And evil ſhall come upon thee, thou ſhall not know
> "how to deprecate it;
> "And miſchief ſhall fall upon thee, thou ſhalt not be
> "able to expiate it;
> "And deſtruction ſhall come ſuddenly upon thee, thou
> "ſhalt not know"——

What? how to eſcape, to avoid it, to be delivered from it; (perhaps צאת ממנה, Jer. XI. 11.) I am perſuaded, that a phraſe is here loſt out of the Text. But as the antient Verſions retain no traces of it, and a wide field lies open to uncertain conjecture, I have not attempted to fill up the chaſm; but have in the tranſlation, as others have done before me, palliated and diſguiſed the defect, which I cannot with any aſſurance pretend to ſupply.

13. What are the events—] For כאשר, read מה אשר: ſo the LXX.

15. —to his own buſineſs] לעברו, expoſitors give no very good account of this word in this place. In a MS it was firſt לעבדו, which is probably the true reading. The ſenſe however is pretty much the ſame with the common interpretation.

CHAP. XLVIII.

1. Ye that flow from the fountain of Judah] ממי, from the *waters*. " Perhaps ממעי, *from the bowels*, [ſo many others have conjectured,] or [יהודה] מבני, or מיהודה, *from Judah*." SECKER. But ſee Michaelis in Prælect. Not. 22. And we have עין יעקב, the fountain of Jacob, Deut. XXXIII. 28. and ממקור ישראל, from the fountain of Iſrael, Pſ. LXVIII. 27. Twenty-ſeven MSS, and three Editions, have מימי, from the *days*; which makes no good ſenſe.

6. —behold, the whole is accompliſhed] For חזה, *ſee*, a MS has הזה, *this*; thou haſt heard the whole of *this*: the Syriac has וחזית, thou haſt heard, *and thou haſt ſeen*, the whole. Perhaps it ſhould be הנה, *behold*. In order to expreſs the full ſenſe, I have rendered it ſomewhat paraphraſtically.

9. And for the ſake of my praiſe] I read ולמען תהלתי. The word למען, though not abſolutely neceſſary here, for it may be underſtood as ſupplied from the preceding member, yet ſeems to have been removed from hence to ver. 11; where it is redundant, and where it is not repeated, in LXX, Syr. and a MS. I have therefore omitted it in the latter place; and added it here.

10. I have tried thee—] For בחרתיך, I have *choſen* thee, a MS has בחנתיך, I have *tried* thee. And ſo perhaps read the Syriac and Chaldee interpreters: they retain the ſame word בחרתך; but in thoſe languages it ſignifies, I have *tried* thee. ככסף, *quaſi* argentum. Vulg.

11. for how would my name be blaſphemed?] The word שמי, *my name*, is dropt out of the Text: it is ſupplied by a MS which has שמי; and by LXX, *ὅτι το εμον ονομα βεβηλουται*. The Syr. and Vulg. get over the difficulty, by making the verb in the firſt perſon; that *I may not be blaſphemed.*

12. —O Jacob, my ſervant] After יעקב, a MS, and the two old Editions of 1486, and 1488, add the word עבדי, which is loſt out of the preſent Text; and there is a raſure in its place in another Antient MS. The Jeruſalem Talmud has the ſame word.

Ibid. For אף אני, *even* I, two Antient MSS, and the antient Verſions, read ואני, *and* I; more properly.

14. Who among *you*—] For בהם, among *them*, twenty-one MSS, (nine Antient,) and two Editions, (one of them that of the year 1488,) have בכם, among *you*: and ſo the Syriac.

Ibid. He, whom JEHOVAH hath loved, will execute] That is Cyrus: ſo Symmachus has well rendered it. *Ὃν ὁ Κυριος ηγαπησε, ποιησει το θελημα αυτου.*

Ibid. —on the Chaldeans] The Prepoſition is loſt; it is ſupplied in the Edition of 1486, which has בכשדים: and ſo Chald. and Vulg.

16. Draw near unto me, and hear ye this] After the word קרבו, *draw near*, a MS adds גוים, *O ye nations*; which, as this, and the two preceding verſes are plainly addreſſed to the idolatrous nations, reproaching their gods, as unable to predict future events, is probably genuine.

Ibid. —*and* hear—] A MS adds the conjunction, ושמעו; and ſo LXX, Syr. Vulg.

Ibid. —I have not ſpoken in ſecret] The Alexandrine copy of LXX adds here, *ουδε εν τοπῳ γης σκοτεινῳ*, *nor in a dark place of the earth*, as in XLV. 19. That it ſtands rightly, or at leaſt ſtood very early, in this place of the verſion of the LXX, is highly probable; becauſe it is acknowleged by the Arabic Verſion, and by the Coptic, MS St. Germain de Prez, Paris, tranſlated likewiſe from the LXX. But whether it ſhould be inſerted, as of right belonging to the Hebrew text, may be doubted; for a tranſcriber of the Greek Verſion might eaſily add it by memory from the parallel place; and it is not neceſſary to the ſenſe.

Ibid. —when *it* began to exiſt] An Antient MS has היותם, *they* began to exiſt: and ſo another had it at firſt.

Ibid. I had decreed it] I take שם for a verb, not an adverb.

Ibid. And now the Lord JEHOVAH hath ſent me, and his Spirit] *Τις εϛιν ὁ εν τῳ Ησαιᾳ λεγων; και νυν Κυριος απεϛειλε με και το Πνευμα αυτου· εν ᾧ αμφιβολου οντος του ῥητου, ποτερον ὁ Πατηρ και το Ἁγιον Πνευμα απεϛειλαν τον Ιησουν, η ὁ Πατηρ απεϛειλε τον τε Χριϛον και το Ἁγιον Πνευμα· το δευτερον εϛιν αληθες.* "Who is it, that ſaith in Iſaiah, And now the Lord hath ſent me and his Spirit? in which, as the expreſſion is ambiguous, is it the Father and the Holy Spirit who have ſent Jeſus; or the Father, who hath ſent both Chriſt and the Holy Spirit? The latter is the true interpretation." Origen. cont. Celſ. Lib. I. I have kept to the order of the words of the original, on purpoſe that the ambiguity, which Origen remarks in the verſion of LXX, and which is the ſame in the Hebrew, might ſtill remain, and the ſenſe, which he gives to it, be offered to the reader's judgement; which is wholly excluded in our vulgar Tranſlation.

18. like the River] That is, the Euphrates.

19. —like that of the bowels thereof] בצאצאי מעי הים והם הדגים. "As the iſſue of the bowels of the ſea; that is, the fiſhes." Salom. b. Melec. And ſo likewiſe Aben Ezra, Jarchi, Kimchi, &c.

Ibid. Thy name] For שמו, *his* name, the LXX had in the copy from which they tranſlated שמך, *thy* name.

20. —*and* make it heard—] Twenty-ſeven MSS, (ten Antient,) and one Edition, prefix to the verb the conjunction ו, והשמיעו.

21. They thirſted not in the deſerts—] Kimchi has a ſurpriſing obſervation upon this place: "If "the prophecy, ſays he, relates to the return from "the Babyloniſh Captivity, as it ſeems to do, it is "to be wondered, how it comes to paſs, that in the "book of Ezra, in which he gives an account of "their return, no mention is made, that ſuch mi-"racles were wrought for them; as, for inſtance, "that God clave the rock for them in the deſert." It is really much to be wondered, that one of the moſt learned and judicious of the Jewiſh expoſitors of the Old Teſtament, having advanced ſo far in a large comment on Iſaiah, ſhould appear to be totally ignorant of the Prophet's manner of writing; of the Parabolic ſtyle, which prevails in the writings of all the Prophets; and more particularly in the Prophecy of Iſaiah; which abounds throughout in Parabolic images from the beginning to the end; from "Hear, O heavens, and give ear, O earth," to "the worm and the fire" in the laſt verſe. And how came he to keep his wonderment to himſelf ſo long? Why did he not expect, that the hiſtorian ſhould have related, how, as they paſſed through the deſert, cedars, pines, and olive trees ſhot up at

once on the ſide of the way to ſhade them; and that inſtead of briers and brambles the acacia and the myrtle ſprung up under their feet, according to God's promiſes, Chap. XLI. 19. and LV. 13? Theſe and a multitude of the like parabolical or poetical images were never intended to be underſtood literally. All that the Prophet deſigned in this place, and which he has executed in the moſt elegant manner, was an amplification and illuſtration of the gracious care and protection of God, vouchſafed to his people in their return from Babylon, by an alluſion to the miraculous Exodus from Egypt. See De S. Poeſi Hebr. Præl. IX.

22. There is no peace, ſaith JEHOVAH, to the wicked.] See below Note on Chap. LVII. 21.

CHAP. XLIX.

1. Hearken unto me, O ye diſtant lands—] Hitherto the ſubject of the prophecy has been chiefly confined to the Redemption from the Captivity of Babylon; with ſtrong intimations of a more important Deliverance ſometimes thrown in; to the refutation of idolatry; and the demonſtration of the infinite power, wiſdom, and foreknowlege of God. The character and office of the Meſſiah was exhibited in general terms at the beginning of Chap. XLII. but here he is introduced in perſon, declaring the full extent of his commiſſion; which is not only to reſtore the Iſraelites, and reconcile them to their Lord and Father, from whom they had ſo often revolted; but to be a light to lighten the Gentiles, to

call them to the knowlege and obedience of the true God, and to bring them to be one church together with the Iſraelites, and to partake with them of the ſame common ſalvation procured for all by the great Redeemer and Reconciler of man to God.

2. And he hath made my mouth a ſharp ſword—] The ſervant of God, who ſpeaks in the former part of this Chapter, muſt be the Meſſiah. If any part of this character can, in any ſenſe, belong to the Prophet; yet in ſome parts it muſt belong excluſively to Chriſt; and in all parts, to Him in a much fuller and more proper ſenſe. Iſaiah's miſſion was to the Jews; not to diſtant nations, to whom the ſpeaker in this place addreſſes himſelf. "He hath made my mouth a ſharp ſword:" "to reprove the wicked, and to denounce unto them puniſhment," ſays Jarchi, underſtanding it of Iſaiah: but how much better does it ſuit him, who is repreſented as having "a ſharp two-edged ſword going out of his mouth," Rev. I. 16. who is himſelf the Word of God; which "Word is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joints and marrow, and a diſcerner of the thoughts and intents of the heart." Heb. IV. 12. This mighty Agent and Inſtrument of God, "long laid up in ſtore with him, and ſealed up among his treaſures," is at laſt revealed, and produced by his power, and under his protection, to execute his great and holy purpoſes: he is compared to a poliſhed ſhaft ſtored in his quiver for uſe in his due time. The poliſhed ſhaft denotes the ſame efficacious word, which is before repreſented by the ſharp ſword. The doctrine of the Goſpel pierced the hearts of its hearers, "bringing into captivity every thought to the obedience of Chriſt." The metaphor of the ſword and the arrow, applied to powerful ſpeech, is bold, yet

juſt. It has been employed by the moſt ingenious heathen writers, if with equal elegance, not with equal force. It is ſaid of Pericles by Ariſtophanes, (ſee Cicero Epiſt. ad Atticum XII. 6.)

> ῾Ουτως εκηλει, και μονος των ῥητορων
> Το κεντρον εγκατελειπε τοις ακροωμενοις.
> Apud Diod. Lib. XII.

> His powerful ſpeech
> Pierced the hearer's ſoul, and left behind
> Deep in his boſom its keen point infixt.

Pindar is particularly fond of this metaphor, and frequently applies it to his own poetry:

> ᾿Επεχε νυν σκοπῳ τοξον,
> Αγε, θυμε. τινα βαλλομεν
> Εκ μαλθακας αυτε φρε-
> νος ευκλεας οϊστους
> Ιεντες; Olymp. II. 160.

> "Come on! thy brighteſt ſhafts prepare,
> "And bend, O Muſe, thy ſounding bow;
> "Say, through what paths of liquid air
> "Our arrows ſhall we throw?" West.

See alſo ver. 149, of the ſame ode, and Olymp. IX. 17. on the former of which places the Scholiaſt ſays, τροπικος ὁ λογος· βελη δε τους λογος ειρηκε, δια το οξυ και καιριον των εγκωμιων. "He calls his verſes ſhafts by a metaphor, ſignifying the acuteneſs and the application of his panegyric."

This perſon who is, ver. 3, called Iſrael, cannot in any ſenſe be Iſaiah. That name in its original deſign and full import can only belong to Him, who contended powerfully with God in behalf of mankind, and prevailed. Gen. XXXII. 28.

5. And now thus ſaith JEHOVAH] The word כה, before אמר, is dropt out of the Text: it is ſupplied by eight MSS, (two Antient,) and LXX, Syr. Vulg.

Ibid. And that Iſrael unto him might be gathered] Five MSS, (two Antient,) confirm the *Keri*, or marginal correction of the Maſoretes, לו, *unto him*, inſtead of לא, *not*, in the Text: and ſo read Aquila, and Chald. LXX, and Arab. omit the negative. But LXX, MSS Pachom. and 1 D. II. expreſs alſo the *Keri* לו, by *προς αυτον*.

6. And to reſtore the branches of Iſrael] נצירי, or נצורי, as the Maſoretes correct it in the marginal reading: this word has been matter of great doubt with interpreters: the Syriac renders it *the branch*, taking it for the ſame with נצר, Chap. XI. 1. ſee Michaelis Epim. in Prælect. XIX.

7. The Redeemer of Iſrael, his Holy One] "Forte, לקדושו." SECKER: that is, to his Holy One. The preceding word ends with a ל, which might occaſion that letter's being loſt here. The Talmud of Babylon has וקדושו.

Ibid. To him, whoſe perſon is deſpiſed] "Forte, נבזה." SECKER: or בזוי, Le Clerc: that is, inſtead of the active, the paſſive form, which ſeems here to be required.

9. And to thoſe that are in darkneſs—] Fifteen MSS, (five Antient,) and the two old Editions of 1486 and 1488, add the conjunction ו at the beginning of this member; another MS had it ſo at firſt; and two others have a raſure at the place: and it is expreſſed by LXX, Syr. Chald. Vulg.

12. Lo! theſe ſhall come from afar] "Babylon was far, and Eaſt, ממזרח; (non ſic Vett.) Sinim, Peluſians, to the South." SECKER:

Ibid. —the land of Sinim] Prof. Doederlein thought of Syene, the ſouthern limit of Egypt; but does not abide by it. Michaelis thinks it is right; and promiſes to give his reaſons for ſo thinking in the Second part of his Specilegium Geographiæ Hebræorum Exteræ. See Biblioth. Oriental. Part. XI. p. 176.

13. Ye mountains burſt forth] Three Antient MSS are without either the ׳, or the conjunction ו before the verb: and ſo LXX, Syr. Vulg.

16. Behold, on the palms of my hands have I delineated thee] This is certainly an alluſion to ſome practice, common among the Jews at that time, of making marks on their hands or arms by punctures on the ſkin, with ſome ſort of ſign or repreſentation of the City or Temple, to ſhew their affection and zeal for it. They had a method of making ſuch punctures indelible by fire, or by ſtaining. See Note on Chap. XLIV. 5. It is well known, that the pilgrims at the Holy Sepulchre get themſelves marked in this manner with what are called the Enſigns of Jeruſalem. Maundrell, p. 75; where he tells us how it is performed: and this art is practiſed by travelling Jews all over the world at this day.

17. They that deſtroyed thee ſhall ſoon become thy builders—] "Auctor Vulgatæ pro בָנַיִךְ videtur legiſſe בּוֹנַיִךְ, unde vertit, *ſtructores tui*; cui & LXX fere conſentiunt, qui verterunt ῳκοδόμηθης, *ædificata es*, prout in Plantiniana editione habetur; in Vaticana ſive Romana legitur, οικοδομηθηση, *ædificaberis*. Hiſce etiam Targum Jonathanis aliquatenus conſentit, ubi, & *ædificabunt*. Coñfer infra Eſai. cap. LIV. ver. 13. ad quem locum Rabbini quoque notarunt ex tractatu Talmudico Berachot. c. IX. quod non legendum ſit בָנַיִךְ, id eſt, *filii tui*; ſed בֹּנַיִךְ, *ædificatores tui*. Confer not. ad librum Prec. Jud. part. II. p. 226. ut & D. Wagenſeil Sot. pag. 253. n. 9." Breithaupt. Not. ad Jarchi in loc. See alſo Note on this place in De Sac. Poeſ. Hebr. Prælect. XXXI.

Ibid. —ſhall become thine offspring] ממך יצאו; ſhall proceed, ſpring, iſſue, from thee; as thy children. The phraſe is frequently uſed in this ſenſe: ſee Chap. XI. 1. Micah V. 2. Nahum I. 11. The acceſſion of the Gentiles to the Church of God is conſidered as an addition made to the number of the family and children of Sion: ſee ver. 21, 22. and Chap. LX. 4. The common rendering, "ſhall go forth of thee, or depart from thee," is very flat, after their zeal had been expreſſed by "ſhall become thy builders:" and as the oppoſition is kept up in one part of the ſentence, one has reaſon to expect it in the other, which ſhould have been parallel to it.

18. And bind them about thee, as a bride—]. The end of the ſentence is manifeſtly imperfect. Does a bride bind her children, or her new ſubjects, about her? Sion clothes herſelf with her children, as a bride clothes herſelf,—with what? ſome other thing certainly. The LXX help us out in this difficulty, and ſupply the loſt word. ὡς κοσμον νυμφη· ככליה כלה, or ככלה, כליה. The great ſimilitude of the two words has occaſioned the omiſſion of one of them. See Chap. LXI. 10.

21. —theſe then, where were they?] The conjunction is added before אלה, that is, ואלה, in above thirty MSS, (nine Antient;) and ſo LXX, Chald. Vulg.

23. With their faces to the earth—] It is well known, that expreſſions of ſubmiſſion, homage, and reverence, always have been, and are ſtill, carried to a great degree of extravagance in the Eaſtern countries. When Joſeph's brethren were introduced to him, "they bowed down themſelves before him with their faces to the earth." Gen. XLII. 6. The kings of Perſia never admitted any one to their preſence without exacting this act of Adoration; for that was the proper term for it. "Neceſſe eſt, ſays

the Perſian courtier to Conon, ſi in conſpectum veneris, venerari te regem; quod προσκυνεῖν illi vocant." Nepos in Conone. Alexander, intoxicated with ſucceſs, affected this piece of Oriental pride: "Itaque more Perſarum Macedonas venerabundos ipſum ſalutare, proſternentes humi corpora." Curtius, Lib. VIII. The inſolence of Eaſtern monarchs to conquered princes, and the ſubmiſſion of the latter, is aſtoniſhing. Mr. Harmer, Obſ. II. 43. gives the following inſtance of it from D'Herbelot: "This prince threw himſelf one day on the ground, and kiſſed the prints that his victorious enemy's horſe had made there; reciting ſome verſes in Perſian, which he had compoſed, to this effect:

"The mark, that the foot of your horſe has left upon the duſt, ſerves me now for a crown.

The ring, which I wear as the badge of my ſlavery, is become my richeſt ornament.

While I ſhall have the happineſs to kiſs the duſt of your feet, I ſhall think that fortune favours me with its tendereſt careſſes, and its ſweeteſt kiſſes."

Theſe expreſſions therefore of the Prophet are only general poetical images, taken from the manners of the country, to denote great reſpect and reverence: and ſuch ſplendid poetical images, which frequently occur in the prophetical writings, were intended only as general amplifications of the ſubject, not as predictions to be underſtood and fulfilled preciſely according to the letter.

24. Shall the prey ſeiſed by the terrible be reſcued?] For צדיק, read עריץ. A palpable miſtake, like that in Chap. XLII. 19. The correction is ſelf-evident from the very terms of the ſentence; from the neceſſity of the ſtrict correſpondence in the expreſſions between the queſtion and the anſwer made to it; and it is apparent to the blindeſt and moſt prejudiced eye. However, if authority is alſo ne-

ceſſary, there is that of Syr. and Vulg. for it; who plainly read עריץ in the 24th as well as in the 25th verſe, rendering it in the former place by the ſame word as in the latter.

CHAP. L.

1. Where is this bill—] Huſbands, through moroſeneſs or levity of temper, often ſent bills of divorcement to their wives on ſlight occaſions, as they were permitted to do by the Law of Moſes, Deut. xxiv. 1. And fathers, being oppreſſed with debt, often ſold their children; which they might do, for a time, till the time of releaſe. Exod. xxi. 7. That this was frequently practiſed, appears from many paſſages of Scripture; and that the perſons and the liberty of the children were anſwerable for the debts of the father. The widow, 2 Kings iv. 1. complains, "that the creditor is come to take unto him her two ſons to be bondmen." And in the parable, Matth. xviii. 25. "the Lord, foraſmuch as his ſervant had not to pay, commands him to be ſold, and his wife and children, and all that he had, and payment to be made." Sir John Chardin's MS Note on this place of Iſaiah is as follows: "En Orient on paye ſes dettes avec ſes eſclaves, car ils ſont des principaux meubles; & en pluſieurs lieux on les paye auſſi de ſes enfans." But this, ſaith God, cannot be my caſe: I am not governed by any ſuch motives; neither am I urged by any ſuch neceſſity: your captivity therefore and your afflictions are to

be imputed to yourſelves, and to your own folly and wickedneſs.

2. Their fiſh is dried up] For תבאש, *ſtinketh*, read תיבש, *is dried up*: ſo it ſtands in the Bodleian MS, and it is confirmed by the LXX, *ξηρανθησονται*.

5. Neither did I withdraw—] Eleven MSS, and the oldeſt Edition, prefix the conjunction ו; and ſo alſo LXX, and Syr.

6. And my cheeks to them that plucked off the hair]. The greateſt indignity that could poſſibly be offered. See Note on Chap. VII. 20.

Ibid. My face I hid not from ſhame and ſpitting] Another inſtance of the utmoſt contempt and deteſtation. It was ordered by the Law of Moſes, as a ſevere puniſhment, carrying with it a laſting diſgrace. Deut. XXV. 9. Among the Medes it was highly offenſive to ſpit in any one's preſence, Herod. I. 99. and ſo likewiſe among the Perſians, Xenophon. Cyrop. Lib. I. p. 18.

> "They abhor me; they flee far from me;
> "They forbear not to ſpit in my face."
>
> Job XXX. 10.

And JEHOVAH ſaid unto Moſes: If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days?" Num. XII. 14. on which place Sir John Chardin remarks, that ſpitting before any one, or ſpitting upon the ground in ſpeaking of any one's actions, is through the Eaſt an expreſſion of extreme deteſtation." Harmer's Obſerv. II. 509. See alſo, of the ſame notions of the Arabs in this reſpect, Niebuhr, Deſcription de l'Arabie, p. 26. It ſo evidently appears, that in thoſe countries ſpitting has ever been an expreſſion of the utmoſt deteſtation, that the learned doubt, whether in the paſſages of Scripture above quoted any thing more is meant than ſpitting (not in the face, which perhaps the words do not neceſſarily imply, but only) in the preſence of the perſon affronted. But in this place it certainly means ſpitting in the face: ſo it is underſtood in St. Luke, where our Lord plainly refers to this Prophecy: "All things that are written by the Prophets concerning the Son of Man ſhall be accompliſhed; for he ſhall be delivered to the Gentiles, and ſhall be mocked and ſpitefully entreated, and ſpitted on, εμπτυσθησεται," xviii. 31, 32. which was in fact fulfilled; και ηρξαντο τινες εμπτυειν αυτω. Mark xiv. 65. xv. 19. If ſpitting in a perſon's preſence was ſuch an indignity, how much more ſpitting in his face?

7. Therefore have I ſet my face as a flint—] The Prophet Ezekiel has expreſſed this with great force, in his bold and vehement manner:

> "Behold, I have made thy face ſtrong againſt their faces,
> "And thy forehead ſtrong againſt their foreheads:
> "As an adamant, harder than a rock, have I made thy
> "forehead:
> "Fear them not; neither be diſmayed at their looks,
> "Though they be a rebellious houſe."
>
> Ezek. iii. 8, 9.

8. Who is he that will contend—] The Bodleian MS, and another, add the word הוא; מי הוא יריב, as in the like phraſe in the next verſe: and in the very ſame phraſe, Job xiii. 19. and ſo likewiſe in many other places, Job xvii. 3. xli. 1. Sometimes, on the like occaſions, it is מי זה, and מי הוא זה. The word has been probably loſt out of the preſent Text; and the reading of the MSS, above mentioned, ſeems to be genuine.

10. Let him hearken to the voice of his ſervant.] For שמע, pointed as the Participle, the LXX and Syr. read ישמע, Future or Imperative: this gives a

much more elegant turn and diſtribution to the ſentence.

11. —ye who kindle a fire—] The fire of their own kindling, by the light of which they walk with ſecurity and ſatisfaction, is an image deſigned to expreſs, in general, human devices, and mere worldly policy, excluſive of faith and truſt in God; which, though they flatter them for a while with pleaſing expectations and ſome appearance of ſucceſs, ſhall in the end turn to the confuſion of the authors. Or, more particularly, as Vitringa explains it, it may mean the deſigns of the turbulent and factious Jews in the times ſucceeding those of Chriſt; who, in purſuit of their own deſperate ſchemes, ſtirred up the war againſt the Romans, and kindled a fire, which conſumed their city and nation.

Ibid. —who heap the fuel round about] "מגולי, accendentes, Syr. forte legerunt [pro מאזרי] מאירי; nam ſequitur אור." SECKER. Lud. Capellus, in his critical Notes on this place, thinks it ſhould be מעזרי, from the LXX, κατισχυοντες.

CHAP. LI.

4. —O ye peoples;—O ye nations] For עמי, *my people*, the Bodley MS, and another, read עמים, *ye peoples*; and for לאומי, *my nation*, the Bodley MS, and eight others, (two of them Antient,) read לאמים, *ye nations*: and ſo the Syriac in both words. The difference is very material: for in this caſe the addreſs is made, not to the Jews, but to the Gentiles,

as in all reaſon it ought to be: for this and the two following verſes expreſs the call of the Gentiles, the iſlands, or the diſtant lands on the coaſts of the Mediterranean and other ſeas. It is alſo to be obſerved, that God in no other place calls his people לאמי. It has been before remarked, that tranſcribers frequently omitted the final ם of nouns plural, and ſupplied it, for brevity-ſake, and ſometimes for want of room at the end of a line, by a ſmall ſtroke thus עמי׳; which mark, being effaced or overlooked, has been the occaſion of many miſtakes of this kind.

5. My righteouſneſs is at hand—] The word צדק, *righteouſneſs*, is uſed in ſuch a great latitude of ſignification, for juſtice, truth, faithfulneſs, goodneſs, mercy, deliverance, ſalvation, &c. that it is not eaſy ſometimes to give the preciſe meaning of it without much circumlocution; it means here the faithful completion of God's promiſes to deliver his people.

11. —ſhall they obtain, And ſorrow and ſighing ſhall flee away] Nineteen MSS, and the two oldeſt Editions, have ישיגו; and forty-ſix MSS, and the ſame two Editions, and agreeably to them Chald. and Syr. have ונסו: and ſo both words are expreſſed Chap. XXXV. 10. of which place this is a repetition. And from comparing both together it appears, that the ו in this place is become by miſtake in the preſent Text the final ן of the preceding word.

13. —of the oppreſſor, As if he—] "The כ in כאשר ſeems clearly to have changed its ſituation from the end of the preceding word to the beginning of this; or rather, to have been omitted by miſtake there, becauſe it was here. That it was there, the LXX ſhew by rendering המציקך. *θλιβοντος σε*, of him that oppreſſed *thee*. And ſo they render this word in both its places in this verſe. The Vulgate alſo

has the pronoun in the firſt inſtance: furoris ejus qui *te* tribulabat." DR. JUBB. The correction ſeems well founded: I have not conformed the tranſlation to it, becauſe it makes very little difference in the ſenſe.

14. He marcheth on with ſpeed—] Cyrus, if underſtood of the temporal Redemption from the Captivity of Babylon; in the ſpiritual ſenſe, The Meſſiah.

16. To ſtretch out the heavens] In the preſent Text it is לנטע, *to plant* the heavens: the phraſe is certainly very obſcure; and in all probability is a miſtake for לנטות. This latter is the word uſed in ver. 13, juſt before, in the very ſame ſentence; and this phraſe occurs frequently in Iſaiah, Chap. XL. 22. XLII. 5. XLIV. 24. XLV. 12, the former in no other place. It is alſo very remarkable, that in the Samaritan Text, Num. XXIV. 6. theſe two words are twice changed, by miſtake, one for the other, in the ſame verſe.

19. Theſe two things—Deſolation and deſtruction, the famine and the ſword] That is, deſolation by famine, and deſtruction by the ſword; taking the terms alternately: of which form of conſtruction ſee other examples, De S. Poeſi Heb. Præl. XIX. and Prelim. Diſſert. p. XXX. The Chaldee Paraphraſt, not rightly underſtanding this, has had recourſe to the following expedient: "Two afflictions are come upon thee,—and when *four* ſhall come upon thee, *depredation* and *deſtruction*, and the *famine*, and the *ſword*—" Five MSS have הרעב without the conjunction ו; and ſo LXX, and Syr.

Ibid. —who ſhall comfort thee?] A MS, LXX, Syr. Chald. and Vulg. have it in the third Perſon, ינחמך; which is evidently right.

20. —in the toils, drenched to the full—] "Forte מכמרה מלאים." SECKER. The demonſtrative ה, prefixed to מלאים, ſeems improper in this place.

21. And thou drunken, but not with wine.] Æſchylus has the ſame expreſſion:

αοινοις εμμανεις θυμωμασι. Eumen. 863.

"Intoxicate with paſſion, not with wine.

Schultens thinks, that this circumlocution, as he calls it, "gradum adſert incomparabiliter majorem;" and that it means not ſimply *without wine*, but *much more than with wine*. Gram. Hebr. p. 182. See his Note on Job xxx. 28.

The bold image of the cup of God's wrath, often employed by the Sacred Writers, (ſee Note on Chap. i. 22.) is no where handled with greater force and ſublimity than in this paſſage of Iſaiah, ver. 17—23. Jeruſalem is repreſented in perſon as ſtaggering under the effects of it, deſtitute of that aſſiſtance which ſhe might expect from her children; not one of them being able to ſupport or to lead her. They, abject and amazed, lie at the head of every ſtreet, overwhelmed with the greatneſs of their diſtreſs; like the oryx intangled in a net, in vain ſtruggling to rend it, and extricate himſelf. This is poetry of the firſt order, ſublimity of the higheſt proof.

Plato had an idea ſomething like this: "Suppoſe, ſays he, God had given to men a medicating potion inducing fear; ſo that the more any one ſhould drink of it, ſo much the more miſerable he ſhould find himſelf at every draught, and become fearful of every thing both preſent and future; and at laſt, though the moſt courageous of men, ſhould be totally poſſeſſed by fear: and afterward, having ſlept off the effects of it, ſhould become himſelf again." De Leg. I. near the end. He purſues at large this hypotheſis, applying it to his own purpoſe, which has no relation to the preſent ſubject. Homer places two veſſels at the threſhold of Jupiter, one of good, the other of evil: he gives to ſome a potion mixed of both, to others from the evil veſſel only: theſe are completely miſerable. Iliad. XXIV. 527.

23. —who oppreſs thee] "Videntur, LXX, Chald. Syr. Vulg. legiſſe מוניך, ut XL. 26." SECKER. And ſo it is in Edit. Gerſom.

Ibid. That ſay to thee, Bow down thy body] A very ſtrong and moſt expreſſive deſcription of the inſolent pride of Eaſtern Conquerors; which though it may ſeem greatly exaggerated, yet hardly exceeds the ſtrict truth. An example has already been given of it in Note to Chap. XLIX. 23. I will here add one or two more. "Joſhua called for all the men of Iſrael; and ſaid unto the captains of the men of war that went with him: Come near, put your feet upon the necks of theſe kings." Joſh. X. 24. "Adonibezek ſaid, Threeſcore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, ſo hath God requited me." Jud. I. 7. The Emperor Valerianus being through treachery taken priſoner by Sapor king of Perſia, was treated by him as the baſeſt and moſt abject ſlave: for the Perſian monarch commanded the unhappy Roman to bow himſelf down, and offer him his back, on which he ſet his foot, in order to mount his chariot or his horſe, whenever he had occaſion. Lactantius, De Mort. Perſec. cap. V. Aurel. Victor. Epitome, cap. XXXII.

CHAP. LII.

2. —aſcend thy lofty ſeat] The literal rendering here is, according to our Engliſh tranſlation, "ariſe, ſit:" on which a very learned perſon remarks: "So the old Verſions. But ſitting is an expreſſion of mourning in Scripture and the Antients; and doth not well agree with the riſing juſt before." It doth not indeed agree, according to our ideas; but conſidered in an Oriental light it is perfectly conſiſtent. The common manner of ſitting in the Eaſtern countries is upon the ground, or floor, with the legs croſſed. The people of better condition have the floors of their chambers, or divans, covered with carpets for this purpoſe; and round the chamber broad couches, raiſed a little above the floor, ſpread with mattraſſes handſomely covered, which are called ſophas. When ſitting is ſpoken of as a poſture of more than ordinary ſtate, it is quite of a different kind; and means ſitting on high, on a chair of ſtate or throne; for which a footſtool was neceſſary, both in order that the perſon might raiſe himſelf up to it, and for ſupporting the legs when he was placed in it. "Chairs (ſaith Sir John Chardin) are never uſed in Perſia, but at the coronation of their kings. The king is ſeated in a chair of gold ſet with jewels, three feet high.—The chairs which are uſed by the people in the Eaſt are always ſo high, as to make a footſtool neceſſary. And this proves the propriety of the ſtile of Scripture, which always joins the foot-

ſtool to the throne." (Iſ. LXVI. 1. Pſ. CX. 1.) Voyages, tom. IX. p. 85. 12mo. Beſide the ſix ſteps to Solomon's throne, there was a footſtool of gold faſtened to the ſeat, 2 Chron. IX. 18. which would otherwiſe have been too high for the king to reach, or to ſit on conveniently.

When Thetis comes to wait on Vulcan to requeſt armour for her ſon, ſhe is received with great reſpect, and ſeated on a ſilver-ſtudded throne, a chair of ceremony, with a footſtool:

> Την μεν επειτα καθεισεν επι θρονȣ αργυροηλȣ,
> Καλȣ, δαιδαλεȣ· ὑπο δε θρηνυς ποσιν ηεν.
>
> Iliad. XVIII. 389.

> " High on a throne, with ſtars of ſilver grac'd,
> " And various artifice, the queen ſhe plac'd;
> " A footſtool at her feet." Pope.

Ο γαρ θρονος αυτος μονον ελευθεριος εςι καθεδρα συν ὑποποδιω. Athenæus, v. 4. " A throne is nothing more than a handſome ſort of chair, with a footſtool."

5. And they that are lords over them—] For משלו, ſingular, in the Text, more than a hundred and twenty MSS have משליו, plural, according to the Maſoretical correction in the margin: which ſhews, that the Maſoretes often ſuperſtitiouſly retained apparent miſtakes in the Text, even when they had ſufficient evidence to authoriſe the introduction of the true reading.

Ibid. —make their boaſt of it] For יהלילו " made them to howl," five MSS, (two Antient,) have יהללו " make their boaſt;" which is confirmed by the Chaldee Paraphraſt, who renders it משתבחין.

6. Therefore ſhall my people—] The word לכן, occurring the ſecond time in this verſe, ſeems to be repeated by miſtake. It has no force or emphaſis as a repetition; it only embarraſſes the conſtruction and the ſenſe. It was not in the copies, from which

the LXX, Syr. and Vulg. were tranſlated: it was not in the copy of the LXX, from which the Arabic was tranſlated: but in the Aldine and Complutenſian Editions δια τȣτο is repeated; probably ſo corrected, in order to make it conformable with the Hebrew Text.

Ibid. For I am he that promiſed] For הוא, the Bodley MS, and another, have יהוה; "for I am JEHOVAH that promiſed:" and another Antient MS adds יהוה after הוא. The addition of JEHOVAH ſeems to be right, in conſequence of what was ſaid in the preceding line, "My people ſhall know my *name.*"

7. How beautiful—] The watchmen diſcover afar off, on the mountains, the meſſenger bringing the expected and much wiſhed for news of the deliverance from the Babyloniſh Captivity. They immediately ſpread the joyful tidings, ver. 8; and with a loud voice proclaim that JEHOVAH is returning to Sion, to reſume his reſidence on his holy mountain, which for ſome time he ſeemed to have deſerted. This is the literal ſenſe of the place.

"How beautiful on the mountains are the feet of the joyful meſſenger," is an expreſſion highly poetical; for, how welcome is his arrival! how agreeable are the tidings which he brings!

Nahum, who is generally ſuppoſed to have lived after Iſaiah, has manifeſtly taken from him this very pleaſing image; but the imitation does not equal the beauty of the original.

"Behold upon the mountains the feet of the joyful meſ-
"ſenger,
"Of him that announceth peace:
"Celebrate, O Judah, thy feſtivals; perform thy vows:
"For no more ſhall paſs through thee the wicked one;
"He is utterly cut off." Nah. i. 15.

But it muſt at the ſame time be obſerved that Iſaiah's ſubject is infinitely more intereſting, and more ſublime, than that of Nahum: the latter denounces the deſtruction of the capital of the Aſſyrian Empire, the moſt formidable enemy of Judah; the ideas of the former are in their full extent Evangelical; and accordingly St. Paul has, with the utmoſt propriety, applied this paſſage to the preaching of the Goſpel. Rom. x. 15. The joyful tidings here to be proclaimed, "Thy God, O Sion, reigneth," are the ſame that John the Baptiſt the meſſenger of Chriſt, and that Chriſt himſelf publiſhed, "The kingdom of heaven is at hand."

8. All thy watchmen—] There is a difficulty in the conſtruction of this place, which, I think, none of the antient Verſions, or modern Interpreters, have cleared up to ſatisfaction. Rendered word for word it ſtands thus: "The voice of thy watchmen: they lift up their voice." The ſenſe of the firſt member, conſidered as elliptical, is variouſly ſupplied by various Expoſitors; by none, as it ſeems to me, in any way, that is eaſy and natural. I am perſuaded there is a miſtake in the preſent Text, and that the true reading is כל צפיך, "all thy watchmen;" inſtead of קול צפיך. The miſtake was eaſy from the ſimilitude in ſound of the two letters כ and ק. And in one MS the ק is upon a raſure. This correction perfectly rectifies the ſenſe and the conſtruction.

Ibid. —when JEHOVAH returneth to Sion.] So the Chaldee: כד יתיב שכנתיה לציון, "when he ſhall bring back his preſence to Sion" God is conſidered, as having deſerted his people during the Captivity; and at the Reſtoration, as returning himſelf with them to Sion his former habitation. See Pſ. LX. 1. Chap. xl. 9. and Note.

9. —he hath redeemed Iſrael]. For the word ירושלם, which occurs the ſecond time in this verſe, MS Bodley, and another, read ישראל. It is upon a

raſure in a third; and left unpointed at firſt, as ſuſpected, in a fourth. It was an eaſy miſtake, by the tranſcriber's caſting his eye on the line above: and the propriety of the correction, both in regard to ſenſe and elegance, is evident.

11. Depart, depart ye; go ye out from thence] The Prophet Jeremiah ſeems to have had his eye on this paſſage of Iſaiah, and to have applied it to a ſubject directly oppoſite. It is here addreſſed by the Prophet in the way of encouragement and exhortation to the Jews coming out of Babylon: Jeremiah has given it a different turn, and has thrown it out, as a reproach of the Heathen upon the Jews, when they were driven from Jeruſalem into captivity:

"Depart; ye are polluted, depart ye, forbear to
"touch:
"Yea, they are fled, they are removed: they
"ſhall dwell here no more."

Lament. IV. 15.

Of the metrical diſtribution of theſe lines, ſee the Prelim. Diſſertation, p. lvii. Note.

13. The ſubject of Iſaiah's Prophecy, from the Fortieth Chapter incluſive, has hitherto been, in general, the Deliverance of the people of God. This includes in it three diſtinct parts; which, however, have a cloſe connection with one another: that is, the deliverance of the Jews from the captivity of Babylon; the deliverance of the Gentiles from their miſerable ſtate of ignorance and idolatry; and the deliverance of Mankind from the captivity of ſin and death. Theſe three ſubjects are ſubordinate to one another; and the two latter are ſhadowed out under the image of the former. They are covered by it as by a veil; which however is tranſparent, and ſuffers them to appear through it. Cyrus is expreſſly named as the immediate agent of God in effecting the firſt

deliverance. A greater Perſon is ſpoken of as the agent, who is to effect the two latter deliverances; called the Servant, the Elect, of God, in whom his ſoul delighteth; Iſrael, in whom God will be glorified. Now theſe three ſubjects have a very near relation to one another; for, as the agent, who was to effect the two latter deliverances, that is, the Meſſiah, was to be born a Jew, with particular limitations of time, family, and other circumſtances; the firſt deliverance was neceſſary in the order of Providence, and according to the determinate counſel of God, to the accompliſhment of the two latter deliverances; and the ſecond deliverance was neceſſary to the third, or rather, was involved in it, and made an eſſential part of it: this being the caſe, Iſaiah has not treated the three ſubjects as quite diſtinct and ſeparate in a methodical and orderly manner, like a philoſopher or a logician, but has taken them in their connective view; he has handled them as a prophet and a poet; he hath allegoriſed the former, and under the image of it has ſhadowed out the two latter; he has thrown them all together, has mixed one with another, has paſſed from this to that with rapid tranſitions, and has painted the whole with the ſtrongeſt and boldeſt imagery. The reſtoration of the Jews from captivity, the call of the Gentiles, the redemption by Meſſiah, have hitherto been handled interchangeably and alternately: Babylon has hitherto been kept pretty much in ſight; at the ſame time, that ſtrong intimations of ſomething much greater have frequently been thrown in. But here Babylon is at once dropped; and I think hardly ever comes in ſight again: unleſs perhaps in chap. LV. 12. and LVII. 14. The Prophet's views are almoſt wholly engroſſed by the ſuperior part of his ſubject. He introduces the Meſſiah appearing at firſt in the loweſt ſtate of humiliation, which he had juſt touched upon before, (chap. L. 5, 6.) and obviates the offence, which would be occaſioned by it, by declaring the important and neceſſary cauſe of it, and foreſhewing the glory which ſhould follow it.

This ſeems to me to be the nature and the true deſign of this part of Iſaiah's Prophecies; and this view of them ſeems to afford the beſt method of reſolving difficulties, in which Expoſitors are frequently engaged, being much divided between what is called the Literal, and the Myſtical ſenſe, not very properly; for the myſtical or ſpiritual ſenſe is very often the moſt literal ſenſe of all.

Abarbanel ſeems to have had an idea of this kind, as he is quoted by Vitringa on Chap. XLIX. 1. who thus repreſents his ſentiments: "Cenſet Abarbanel Prophetam hic *tranſitum* facere a *Liberatione ex exilio Babylonico* ad *Liberationem ex exilio Romano*, (for this he takes to be the ſecondary ſenſe;) &, quod hic animadverſu dignum eſt, obſervat Liberationem ex Exilio Babylonico eſſe אות וראיה, ſignum & argumentum Liberationis futuræ; atque adeo orationem Prophetæ de duabus hiſce Liberationibus in ſuperioribus Concionibus ſæpe inter ſe permiſceri. Verba ejus: 'Et propterea verba, ſive res, in prophetia ſuperiore inter ſe permixtæ occurrunt; modo de Liberatione Babylonica, modo de Liberatione Extrema accipiendæ, ut orationis neceſſitas exigit.' Nullum hic vitium, niſi quod Redemptionem veram & ſpiritualem a Meſſia vero Jeſu adductam non agnoſcat."

14. —were aſtoniſhed at him] For עליך read עליו: ſo Syr. Chald. and Vulg. in a MS: and ſo likewiſe two Antient MSS.

15. So ſhall he ſprinkle many nations] I retain the common rendering, though I am by no means ſatisfied with it. "יזה, frequent in the Law, means only to ſprinkle; but the water ſprinkled is the Ac-

cuſative Caſe; the thing, on which, has על or אל. Θαυμασονται, ὁ, makes the beſt Apodoſis. ינהג would do. ינהרו is uſed II. 2. Jer XXXI. 12. LI. 44. but is unlike. Kings ſhall ſhut, &c. is good; but ſeems to want a firſt part." SECKER. Munſter tranſlates it, "faciet loqui (de ſe); and in his Note thus explains it: יזה proprie ſignificat ſpargere & ſtillas diſſeminare: hic vero capitur pro loqui, & verbum diſſeminare." This is pretty much as the Rabbins, Kimchi, and Salomo ben Melec, explain it, referring to the expreſſion of "dropping the word." But the ſame objection lies to this as to the common rendering; it ought to be יזה (דבר) על גוים. Biſhop Chandler, Defence, p. 148, ſays, "that to ſprinkle, is uſed for to ſurpriſe and aſtoniſh, as people are that have much water thrown upon them. And this ſenſe is followed by the LXX." This is ingenious, but rather too refined. Dr. DURELL conjectures, that the true reading may be יחזו, they ſhall *regard*, which comes near to the θαυμασονται of the LXX; who ſeem to give the beſt ſenſe of any to the place.

"I find in my papers the ſame conjecture, which Dr. DURELL made from θαυμασονται in LXX. And it may be added, that חזה is uſed to expreſs "looking on any thing with admiration;" Pſ. XI. 7. and XVII. 15. and XXVII. 4. and LXIII. 2. Cant. VI. 13. It is particularly applied to "looking on God," Ex. XXIV. 11. and Job XIX. 26. Gilbert Cuper, in Obſervat. lib. II. 1. though *aliud agens*, has ſome obſervations which ſhew how nearly ὁραω and θαυμαζω are allied, which (with the peculiar ſenſe of the verb חזה above noted) add to the probability of θαυμασονται being the verſion of יחזו in the Text: οι δε νυ λαοι Παντες ες αυτον ὁρωσι. Heſiod. id eſt, cum veneratione quadam admirantur. Hinc ὁραω & θαυμαζω junxit Themiſtius Or. 1. ειτα παυονται οι ανθρωποι προς σε μονον ὁρωντες, και σε μονον θαυμαζοντες.

Theophraſtus in Charact. cap. III. Ενθυμη ὡς αποϐλεπουσιν εις σε οἱ ανθρωποι. Hence the rendering of this verſe ſeems to be;

> So many nations ſhall look on him with admiration ;
> Kings ſhall ſtop their mouths—" DR. JUBB.

CHAP. LIII.

2. He hath no form, nor any beauty—] Ουκ ειδος αυτῳ, ουδε αξιωμα, ινα ειδωμεν αυτον· ουδε θεωρια, ινα επιθυμωμεν αυτον. Symmachus; the only one of the Antients, that has tranſlated it rightly.

3. —and acquainted with grief,—] For וידוע, eight MSS, and one Edition, have וידע; LXX, Syr. and Vulg. read it ויודע.

Ibid. —as one that hideth his face] For וכמסתר, four MSS, (two Antient,) have וכמסתיר, one MS ומסתיר. For פנים, two MSS have פניו; and likewiſe LXX and Vulg. Mourners covered up the lower part of their faces, and their heads; 2 Sam. XV. 30. Ezek. XXIV. 17. and lepers were commanded by the Law, Lev. XIII. 45. to cover their upper lip. From which circumſtance it ſeems, that Vulg. Aquila, Symmachus, and the Jewiſh Commentators, have taken the word נגוע, *ſtricken*, in the next verſe, as meaning ſtricken with the *leproſy*, εν αφῃ οντα. Sym. αφημενον, Aq. leproſum, Vulg.

4. Surely our infirmities—] Seven MSS, (two Antient,) and three Editions, have חליינו, in the Plural Number.

Ibid. —He hath carried them] Fifteen MSS, (two Antient,) and two Editions, have the word הוא before סבלם in the Text: four other MSS have it in the Margin. This adds force to the ſenſe, and elegance to the conſtruction.

5. —by which our peace is effected] Twenty-one MSS and ſix Editions have the word fully and regularly expreſſed, שלמינו; "pacificationum noſtrarum." Ar. Montan.

6. —the iniquities of us all] For עון, the antient Interpreters read עונות, Plural; and ſo Vulg in MS Blanchini.

8. And his manner of life who would declare?] My learned Friend DR. KENNICOTT has communicated to me the following paſſages from the Miſhna, and the Gemara of Babylon, as leading to a ſatisfactory explication of this difficult place. It is ſaid in the former, that, before any one was puniſhed for a capital crime, proclamation was made before the priſoner by the public cryer in theſe words: כל מי שיודע לו זכות יבא וילמד עליו, "quicunque noverit aliquid de ejus innocentia, veniat & doceat de eo." Tract. Sanhedrim. Surenhus. par. IV. p. 233. On which paſſage the Gemara of Babylon adds, that, "before the death of Jeſus, this proclamation was made for forty days; but no defence could be found." On which words Lardner obſerves, "It is truly ſurpriſing to ſee ſuch falſities, contrary to well known facts." Teſtimonies, vol. I. p. 198. The report is certainly falſe: but this falſe report is founded on the ſuppoſition, that there was ſuch a cuſtom, and ſo far confirms the account above given from the Miſhna. The Miſhna was compoſed in the middle of the ſecond Century, according to Prideaux; Lardner aſcribes it to the year of Chriſt 180.

Caſaubon has a quotation from Maimonides, which further confirms this account: Exercitat. in Baronii

Annales, Art. LXXVI. Ann. 34. Num. 119. "Auctor eſt Maimonides in Perek XIII. ejus Libri ex opere Jad, ſolitum fieri, ut cum Reus, ſententiam mortis paſſus, a loco judicii exibat ducendus ad ſupplicium, præcederet ipſum הכרוז, κηρυξ, præco; & hæc verba diceret: *Ille* exit occidendus morte *illa*, quia tranſgreſſus eſt tranſgreſſione *illa*, in loco *illo*, tempore *illo*, & ſunt ejus rei teſtes *ille* & *ille*. Qui noverit aliquid ad ejus innocentiam probandam, veniat, & loquatur pro eo."

Now it is plain from the hiſtory of the Four Evangeliſts, that in the trial and condemnation of Jeſus no ſuch rule was obſerved; (though, according to the account of the Miſhna, it muſt have been in practice at that time;) no proclamation was made for any perſon to bear witneſs to the innocence and character of Jeſus; nor did any one voluntarily ſtep forth to give their atteſtation to it. And our Saviour ſeems to refer to ſuch a cuſtom, and to claim the benefit of it, by his anſwer to the High Prieſt, when he aſked him of his diſciples and of his doctrine: "I ſpake openly to the world; I ever taught in the Synagogue and in the Temple, whither the Jews always reſort; and in ſecret have I ſaid nothing. Why aſkeſt thou me? aſk them which heard me, what I have ſaid unto them: behold, they know what I ſaid." John XVIII. 20, 21. This therefore was one remarkable inſtance of hardſhip and injuſtice, among others, predicted by the Prophet, which our Saviour underwent in his trial and ſufferings.

St. Paul likewiſe, in ſimilar circumſtances, ſtanding before the judgement ſeat of Feſtus, ſeems to complain of the ſame unjuſt treatment; that no one was called, or would appear to vindicate his character. "My manner of life (την βιωσιν μου, דורי,) from my youth, which was at the firſt among my own nation at Jeruſalem, know all the Jews: which knew me from the beginning, if they would teſtify; that after the ſtraiteſt ſect of our religion I lived a Phariſee." Acts XXVI. 4, 5.

דור ſignifies age, duration, the time, which one man or many together paſs in this world; in this place, the courſe, tenor, or manner of life. The verb דור ſignifies, according to Caſtell, "ordinatam vitam ſive ætatem egit, ordinavit, ordine conſtituit." In Arabic, "curavit, adminiſtravit."

Ibid. —he was ſmitten to death] The LXX read למות, *εις θανατον*. And ſo the Coptic and Sahidic Verſions from LXX, MSS St. Germain de Prez.

"Origen (contra Celſum, lib. I. p. 370, Edit. 1733.) after having quoted at large this Prophecy concerning the Meſſiah, tells us, that having once made uſe of this paſſage in a diſpute againſt ſome, that were accounted wiſe among the Jews; one of them replied, that the words did not mean one Man, but one People, the Jews; who were ſmitten of God, and diſperſed among the Gentiles for their converſion: that he then urged many parts of this Prophecy, to ſhew the abſurdity of this interpretation; and that he ſeemed to preſs them the hardeſt by this ſentence; *απο των ανομιων τȣ λαȣ μȣ ηχθη εις θανατον*. Now as Origen, the author of the Hexapla, muſt have underſtood Hebrew, we cannot ſuppoſe that he would have urged this laſt quotation, as ſo deciſive, if the Greek Verſion had not agreed here with the Hebrew Text: nor that theſe wiſe Jews would have been at all diſtreſſed by this quotation, unleſs their Hebrew Text had read agreeably to *εις θανατον*, on which the argument principally depended: for, by quoting it immediately, they would have triumphed over him, and reprobated his Greek Verſion. This, when ever they could do it, was their conſtant practice, in their diſputes with the Chriſtians. Jerom, in his Preface to the Pſalms, ſays, "Nuper cum

Hebræo diſputans, quædam pro Domino ſalvatore de Pſalmis teſtimonia protuliſti: volenſque ille te illudere, per ſermones fere ſingulos aſſerebat, non ita haberi in Hebræo, ut tu de LXX opponebas." And Origen himſelf, who laboriouſly compared the Hebrew Text with the LXX, has recorded the neceſſity of arguing with the Jews from ſuch paſſages only, as were in the LXX agreeable to the Hebrew: *ἱνα προς Ιουδαιοις διαλεγομενοι μη προσφερωμεν αυτοις τα μη κειμενα εν τοις αντιγραφοις αυτων, και ἱνα συγχρησωμεθα τοις φερομενοις παρ' εκεινοις.* See Epiſt. ad African. p. 15, 17. Wherefore as Origen has carefully compared the Greek Verſion of LXX with the Hebrew Text, and as he puzzled and confounded the learned Jews, by urging upon them the reading *εις θανατον* in this place; its ſeems almoſt impoſſible not to conclude, both from Origen's argument and the ſilence of his Jewiſh adverſaries, that the Hebrew Text at that time actually had למות, agreeably to the Verſion of the LXX." DR. KENNICOTT.

9. But with the rich man was his tomb] Among the various opinions, which have been given on this paſſage, I have no doubt in giving my aſſent to that which makes the ב in במותיו radical, and renders it *excelſa ſua.* This is mentioned by Aben Ezra, as received by ſome in his time; and has been long ſince approved by Schindler, Druſius, and many other learned Chriſtian interpreters.

The moſt ſimple tombs or monuments of old conſiſted of hillocks of earth heaped up over the grave: of which we have numerous examples in our own country, generally allowed to be of very high antiquity. The Romans called a monument of this ſort very properly *tumulus*; and the Hebrews as properly במות, for that is the form of the noun in the Singular Number; and ſixteen MSS, and the two oldeſt Editions, expreſs the word fully in this place, במותיו. "Tumulus & collem & ſepulchrum fuiſſe ſignificat. Poteſt enim tumulus ſine ſepulchro interpretatione collis interdum accipi. Nam & terræ congeſtio ſuper oſſa tumulus dicitur." Servius, in Æneid III. 22. And to make the tumulus ſtill more elevated and conſpicuous, a pillar or ſome other ornament was often erected upon it:

> Τυμβον χευαντες, και επι ϛηλην ερυσαντες,
> Πηξαμεν ακροτατῳ τυμβῳ ευηρες ερετμον.
>
> Odyſſ. XII. 14.

> "A riſing tomb, the ſilent dead to grace,
> "Faſt by the roarings of the main we place;
> "The riſing tomb a lofty column bore,
> "And high above it roſe the tapering oar." Pope.

The tomb therefore might with great propriety be called the high place. The Hebrews might alſo call ſuch a tomb במות, from the ſituation; for they generally choſe to erect them on eminences. The ſepulchre of Joſeph of Arimathea, in which the body of Chriſt was laid, was upon a hill, mount Calvary. See Chap. XXII. 16. and the Note there.

"It ſhould be obſerved, that the word במותיו is not formed from במות, the Plural of במה, the Feminine Noun; but from במותים, the Plural of a Maſculine Noun, במות. This is noted, becauſe theſe two Nouns have been negligently confounded with one another, and abſurdly reduced to one, by very learned men. So Buxtorf, Lex. in v. במה, repreſents במותי, though plainly without any Pronoun ſuffixed, as it governs the word ארץ following it, as only another form of במות: whereas the truth is, that בָמות and במותים are different words, and have through the whole Bible very different ſignifications. במה, whether occurring in the Singular or Plural Number, always ſignifying "a place, or places, of worſhip:" and בְמותים always ſignifying "highths."

Thus is Deut. XXXII. 13. Iſai. LVIII. 14. Amos IV. 13. and Mic. I. 3. תמותי ארץ ſignifies "the highths of the earth." Iſai. XIV. 14. במותי עב, "the highths of the clouds;" and in Job IX. 8. במותי ים, "the highths of the ſea," i. e. the high waves of the ſea, as Virgil calls a wave "præruptus aquæ mons." Theſe being all the places, where this word occurs without a ſuffix, the ſenſe of it ſeems nearly determined by them. It occurs in other inſtances with a Pronoun ſuffixed, which confirm this ſignification. Unluckily our Engliſh Bible has not diſtinguiſhed the Feminine Noun במה from the Maſculine Singular Noun במות; and has conſequently always given the ſignification of the latter to the former, always rendering it "a high place:" whereas the true ſenſe of the word appears plainly to be, in the very numerous paſſages in which it occurs, "a place of worſhip," or "a ſacred Court," or "a ſacred Incloſure;" whether appropriated to the worſhip of idols, or to that of the true God; for it is uſed of both paſſim. Now as the Jewiſh graves are ſhewn, from 2 Chron. XXXII. 33. and Iſai. XXII. 16., to have been in high ſituations; to which may be added the cuſtom of another Eaſtern nation from Oſbeck's Travels, who ſays, vol. I. p. 339. "The Chineſe graves are made on the ſide of hills:" "his highths" becomes a very eaſy metaphor to expreſs "his ſepulchre." DR. JUBB.

The exact completion of this Prophecy will be fully ſhewn by adding here the ſeveral circumſtances of the burial of Jeſus, collected from the accounts of the Evangeliſts:

"There was a rich man of Arimathea, named Joſeph, a member of the Sanhedrim, and of a reſpectable character, who had not conſented to their counſel and act: he went to Pilate, and begged the body of Jeſus; and he laid it in his own new tomb, which had been hewn out of the rock, near to the place where Jeſus was crucified; having firſt wound it in fine linen with ſpices, as the manner of the Jews was to bury the rich and great."

10. —with grief] For החלי, the Verb, the conſtruction of which ſeems to be hard and inelegant in this place, Vulg. reads בחלי, in infirmitate.

Ibid. If his ſoul ſhall make—] For תשים, a MS has תשם, which may be taken paſſively. "If his ſoul ſhall be made—" agreeably to ſome copies of LXX, which have δῶται. So likewiſe Syr.

11. —and be ſatisfied—] LXX, Vulg. Syr. and a MS, add the conjunction to the verb; וישבע.

Ibid. —ſhall my ſervant juſtify] Three MSS, (two of them Antient,) omit the word צדיק; it ſeems to be only an imperfect repetition, by miſtake, of the preceding word. It makes a ſoleciſm in this place: for according to the conſtant uſage of the Hebrew language, the adjective, in a phraſe of this kind, ought to follow the ſubſtantive; and צדיק עבדי in Hebrew would be as abſurd as "ſhall my *ſervant righteous* juſtify," in Engliſh. Add to this, that it makes the Hemiſtich too long.

12. And made interceſſion—] For יפגיע, in the Future; a MS has הפגיע, Preterit; rather better, as agreeable with the other verbs immediately preceding in the ſentence.

CHAP.

CHAP. LIV.

1. Shout for joy, O thou barren—] The Church of God under the Old Teſtament, confined within the narrow bounds of the Jewiſh nation, and ſtill more ſo in reſpect of the very ſmall number of true believers, and which ſometimes ſeemed to be deſerted of God her huſband; is the barren woman, that did not bear, and was deſolate: ſhe is exhorted to rejoice, and to expreſs her joy in the ſtrongeſt manner, on the reconciliation of her huſband, ſee ver. 6 and on the acceſſion of the Gentiles to her family. The converted Gentiles are all along conſidered by the Prophet, as a new acceſſion of adopted children, admitted into the original Church of God, and united with it. See Chap. XLIX. 20, 21.

4. For thou ſhalt forget—] "Shame of thy youth; i. e. the bondage of Egypt: widowhood, the captivity of Babylon." SECKER.

7. In a little anger—] So the Chald. and Syr. either reading רגז for רגע; or underſtanding the latter word as meaning the ſame with the former, which they both make uſe of. See Pſ. XXX. 5. XXXV. 20. in LXX. where they render רגע by οργη.

8. I hid my face [for a moment] from thee] The word רגע is omitted by LXX, Syr. and two MSS. It ſeems to embarraſs rather than to help the ſentence. "Forte reponi debet pro שצף, quod poteſt a קצף errore ſcribæ originem duxiſſe." SECKER.

9. —as in the days of Noah] כימי, in one word, in a MS, and ſome Editions; and ſo Syr. Chald. Vulg. Sym. Theod. Abarbanel, Salomo b. Melec, and Kimchi, acknowlege, that their copies vary in this place.

11, 12. Behold, I lay thy ſtones—] Theſe ſeem to be general images to expreſs beauty, magnificence, purity, ſtrength, and ſolidity, agreeably to the ideas of the Eaſtern nations; and to have never been intended to be ſtrictly ſcrutinized, or minutely and particularly explained, as if they had each of them ſome preciſe moral or ſpiritual meaning. Tobit, in his Prophecy of the final reſtoration of Iſrael, deſcribes the New Jeruſalem in the ſame Oriental manner: "For Jeruſalem ſhall be built up with ſapphires, and emeralds, and precious ſtones; thy walls, and towers, and battlements, with pure gold. And the ſtreets of Jeruſalem ſhall be paved with beryl, and carbuncle, and ſtones of Ophir." Tob. XIII, 16, 17. Compare alſo Rev. XXI. 18—21.

15. —ſhall come over to thy ſide] For יפול, twenty-eight MSS, (eight Antient,) have יפל, in its more common form. For the meaning of the word in this place, ſee Jer. XXXVII. 13.

CHAP. LV.

9. For as the heavens are higher—] I am perſuaded, that כ, the particle of compariſon, is loſt in this place, from the likeneſs of the particle כי immediately preceding it. So Houbigant, and SECKER. And their remark is confirmed by all the antient Verſions, which expreſs it: and by the following paſſage of Pſalm CIII. 11. which is almoſt the ſame:

כי כגבה שמים על הארץ.
גבר חסדו על יראיו:

"For as the heavens are high above the earth,
"So high is his goodneſs over them that fear him."

Where, by the nature of the ſentence, the verb in the ſecond line ought to be the ſame with that in the firſt: גבה, not גבר: ſo Archbiſhop Secker conjectured; referring however to Pſ. CXVII. 2.

12. The mountains and the hills—] Theſe are highly poetical images, to expreſs a happy ſtate attended with joy and exultation.

"Ipſi lætitia voces ad ſidera jactant
"Intonſi montes; ipſæ jam carmina rupes,
"Ipſa ſonant arbuſta." Virg. Ecl. v.

13. Inſtead of the thorny buſhes—] Theſe likewiſe (ſee Note on the preceding verſe, and on Chap. LIV. 11.) are general poetical images, expreſſing a great and happy change for the better. The wilderneſs turned into a paradiſe, Lebanon into Carmel:

the deſert of the Gentiles watered with the heavenly ſnow and rain, which fail not to have their due effect, and becoming fruitful in piety and righteouſneſs: or as the Chaldee gives the moral ſenſe of the emblem, "instead of the wicked ſhall ariſe the juſt, and inſtead of ſinners, ſuch as fear to ſin." Compare Chap. XXXV. 1, 2. XLI. 19.

Ibid. And inſtead of—] The Conjunction ו is added, ותחת, in forty-five MSS, and five Editions; and it is acknowleged by all the antient Verſions. The Maſoretes therefore might have ſafely received it into the Text, and not have referred us for it to the margin.

CHAP. LVI.

5. —will I give them] For לו in the ſingular, it is evident, that we ought to read למו in the plural: ſo read LXX, Syr. Chald. and Vulg.

7. —ſhall be accepted] A word is here loſt out of the Text: it is ſupplied from the LXX, יהיו, εσονται. Houbigant.

9. O all ye beaſts of the field—] Here manifeſtly begins a new ſection. The Prophet, in the foregoing Chapters, having comforted the faithful Jews with many great promiſes of God's favour to be extended to them, in the reſtoration of their ruined ſtate, and of the enlargement of his Church by the admiſſion of the Gentiles; here, on a ſudden, makes a tranſition to the more diſagreeable part of the proſpect: and to a ſharp reproof of the wicked and unbelievers, and eſpecially of the negligent and faithleſs

leſs governors and teachers, of the idolaters and hypocrites, who would ſtill draw down his judgements upon the nation. Probably having in view the deſtruction of their city and polity by the Chaldeans, and perhaps by the Romans. The ſame ſubject is continued in the next Chapter; in which the charge of corruption and apoſtacy becomes more general againſt the whole Jewiſh Church. Some Expoſitors have made great difficulties in the 9th verſe of this Chapter, where there ſeems to be none. It is perfectly well explained by Jeremiah; where having introduced God declaring his purpoſe of puniſhing his people, by giving them up as a prey to their enemies the Chaldeans, a charge to theſe his agents is given in words very nearly the ſame with thoſe of Iſaiah in this place:

> "I have forſaken my houſe; I have deſerted my heri-
> "tage;
> "I have given up the beloved of my ſoul into the hands
> "of her enemies.—
> "Come away, be ye gathered together, all ye beaſts of
> "the field;
> "Come away to devour." Jer. XII. 7, 9.

Ibid. —beaſts of the foreſt] Inſtead of ביער, three MSS have יער, without the Prepoſition: which ſeems to be right; and is confirmed by all the antient Verſions.

10. —dumb dogs, they cannot bark] See below Note on Chap. LXII. 6.

Ibid. Dreamers] הזים, ενυπνιαζομενοι, LXX. This ſeems to be the beſt authority for the meaning of this word, which occurs only in this place: but it is to be obſerved, that three MSS, and three Editions, have חזים; and ſo Vulg. ſeems to have read; *videntes vana.*

12. —let us provide wine] For אקחה, firſt perſon ſingular, an Antient MS has נקחה, firſt perſon

plural; and another Antient MS has אך upon a raſure. So Syr. Chald. and Vulg. render it.

CHAP. LVII.

2. He ſhall go in peace] יבוא שלום, the expreſſion is elliptical, ſuch as the Prophet frequently uſes. The ſame ſenſe is expreſſed at large and in full terms, Gen. xv. 85. ואתה תבוא אל אבותיך בשלום, "And "thou ſhalt go to thy fathers in peace."

Ibid. —he ſhall reſt in his bed; Even the perfect man] This obſcure ſentence is reduced to a perfectly good ſenſe, and eaſy conſtruction, by an ingenious remark of Dr. DURELL. He reads ינוח על משכבו תם. Two MSS, (one of them Antient,) have ינוח, ſingular; and ſo Vulg. renders it, *requieſcat*. The verb was probably altered to make it plural, and ſo conſiſtent with what follows, after the miſtake had been made in the following words, by uniting משכבו and תם into one word. See Merrick's Annotations on the Pſalms, Addenda; where the reader will find, that J. S. Moerlius by the ſame ſort of correction, and by reſcuing the adjective תם, which had been ſwallowed up in another word in the ſame manner, has reſtored to a clear ſenſe a paſſage before abſolutely unintelligible:

כי אין חרצבות למו
תם ובריא אולם:

"For no diſtreſſes happen to them;
"Perfect and firm is their ſtrength." Pſ. LXXIII. 4.

6. Among the ſmooth ſtones of the valley—] The Jews were extremely addicted to the practice of many ſuperſtitious and idolatrous rites, which the Prophet here inveighs againſt with great vehemence. Of the worſhip of rude ſtones conſecrated there are many teſtimonies of the ancients. They were called Βαιτυλοι and Βαιτυλια; probably from the ſtone which Jacob erected at Bethel, pouring oil upon the top of it. The practice was very common in different ages and places. Arnobius, Lib. I. gives an account of his own practice in this reſpect, before he became a Chriſtian: "Si quando conſpexeram lubricatum lapidem, & ex olivi unguine ſordidatum; tanquam ineſſet vis præſens, adulabar, affabar, & beneficia poſcebam nihil ſentiente de trunco." Clemens Alex. Strom. Lib. VII. ſpeaks of a worſhiper of every ſmooth ſtone in a proverbial way, to denote one given up to ſuperſtition. And accordingly Theophraſtus has marked this as one ſtrong feature in the character of the Superſtitious man: *Και των λιπαρων λιθων των εν ταις τριοδοις παριων, εκ της ληκυθου ελαιον καταχειν, και επι γονατα πεσων και προσκυνησας απαλλαττεσθαι.* "Paſſing by the anointed ſtones in the ſtreets, he takes out his phial of oil, and pours it on them; and having fallen on his knees, and made his adorations, he departs."

8. Behind the door, and the door-poſt, haſt thou ſet thy memorial]. That is, the image of their tutelary gods, or ſomething dedicated to them; in direct oppoſition to the Law of God, which commanded them to write upon the door-poſts of their houſe, and upon their gates, the words of God's Law. Deut. VI. 9. XI. 20. If they choſe for them ſuch a ſituation as more private, it was in defiance of a particular curſe denounced in the Law againſt the man, who ſhould make a graven or a molten image, and put it in a ſecret place. Deut. XXVII.

15

15. An Antient MS, with another, has אחר, without the conjunction ו.

9. And thou haſt viſited the king with a preſent of oil] That is, the king of Aſſyria, or Egypt. Hoſea reproacheth the Iſraelites for the ſame practice:

"They make a covenant with Aſſyria,
"And oil is carried to Egypt." Hoſ. xii. 1.

It is well known, that in all parts of the Eaſt, whoever viſits a great perſon muſt carry him a preſent. "It is counted uncivil, ſays Maundrell, p. 26. to viſit in this country without an offering in hand. All great men expect it as a tribute due to their character and authority; and look upon themſelves as affronted, and indeed defrauded, when the compliment is omitted." Hence שור to *viſit* a perſon is equivalent to a making him a preſent; and תשורה ſignifies a *preſent* made on ſuch occaſions; as our tranſlators have rightly rendered it, 1 Sam. ix. 7. on which Jarchi ſays, "Menachem exponit תשורה quod ſignificet oblationem ſive munus, ut aliquis aſpiciat faciem regis, aut alicujus magnatis."

10. Thou haſt ſaid, There is no hope] In one of the MSS at Koningſberg collated by Lilienthal, the words לא אמרת are left in the Text unpointed, as ſuſpected; and in the margin, the corrector has written ותאמרי. Now if we compare Jer. ii. 25. and xviii. 12. we ſhall find, that the ſubject is in both places quite the ſame with this of Iſaiah, and the ſentiment expreſſed, that of a deſperate reſolution to continue at all hazard in their idolatrous practices; the very thing that in all reaſon we might expect here. Probably therefore the latter is the true reading in this place.

11. —nor revolved it—] Eight MSS, (four Antient,) and the two oldeſt Editions, with another,

add the conjunction ו, ולא: which is confirmed by all the antient Verſions.

Ibid. —and winked] For ומעולם, which makes no good ſenſe or conſtruction in this place, twenty-three MSS, (ſeven Antient,) and three Editions, have מעלם (to be thus pointed מַעְלִם) παρορω, LXX; *quaſi non videns*, Vulg. ſee Pſ. x. 1. The truth of this reading ſo confirmed admits of no doubt.

12. —my righteouſneſs] For צדקתך, *thy* righteouſneſs, Syr. LXX, MSS Alex. and Pachom. and 1 D. II. and Marchal. and οἱ Γ, and Arab. read צדקתי, *my* righteouſneſs.

13. —let thine aſſociates deliver thee] Thirty nine MSS, (ten Antient,) and the two oldeſt Editions, have יצילך, plural.

14. Then will I ſay] ואמר to be pointed as the firſt perſon future; they are the words of God, as it is plain from the concluſion of the verſe; *my* people, עמי.

15. For thus ſaith JEHOVAH] A MS adds יהוה after אמר, and Edition Prag. 1518. So LXX Alex. and Arab. An Antient MS adds יה.

Ibid. And with the contrite—] Twelve MSS have את, without the conjunction ו. "Pro ואת forte legendum ואראה: confer Pſ. CXIII. 5. & CXXXVIII. 6." SECKER.

16. For I will not alway—] The learned have taken a great deal of pains to little purpoſe on the latter part of this verſe, which they ſuppoſe to be very obſcure. After all their labours upon it, I think the beſt and eaſieſt explication of it is given in the two following elegant paſſages of the Pſalms, which I preſume are exactly parallel to it, and very clearly expreſs the ſame ſentiment.

"But He in his tender mercy will forgive their ſin;
"And will not deſtroy them;

"Yea oftentimes will he turn away his wrath,
"And will not rouſe up his indignation:
"For he remembereth that they are but fleſh,
"A breath that paſſeth, and returneth not."
Pſ. LXXVIII. 38, 39.

"He will not always contend,
"Neither will he for ever hold his wrath:
"As a father yearneth towards his children,
"So is JEHOVAH tenderly compaſſionate towards them
"that fear him:
"For he knoweth our frame;
"He remembereth that we are but duſt."
Pſ. CIII. 9, 13, 14.

In the former of theſe two paſſages the ſecond line ſeems to be defective both in meaſure and ſenſe: I ſuppoſe the word אותם, *them*, is loſt at the end; which ſeems to be acknowleged by Chald. and Vulg. who render as if they had read, ולא ישחית אותם.

17. Becauſe of his iniquity for a ſhort time I was wroth] For בצעו, I read בצע, paululum, à בצע, abſcidit; as LXX read and render it, βραχύ τι. "Propter iniquitatem *avaritiæ ejus*," the rendering of Vulg. which our tranſlators, and I believe all others follow, is ſurely quite beſide the purpoſe.

19. I create the fruit of the lips;—] "The ſacrifice of praiſe, ſaith St. Paul, Heb. XIII. 15. is the fruit of the lips." God creates this fruit of the lips, by giving new ſubject and cauſe of thankſgiving by his mercies conferred on thoſe among his people, who acknowlege and bewail their tranſgreſſions, and return to him. The great ſubject of thankſgiving is Peace; reconciliation and pardon offered to them that are nigh, and to them that are afar off; not only to the Jew, but alſo to the Gentile, as St. Paul more than once applies thoſe terms, Eph. II. 13, 17. ſee alſo Acts II. 39.

21. There is no peace, ſaith my God—] For אלהי, twenty-two MSS, (five Antient,) read יהוה.

Vulg. LXX Alex. Arab. and three MSS have both. This verſe has reference to the 19th. The wicked and impenitent are excluded from all ſhare in that Peace above-mentioned, that reconcilement and pardon, which is promiſed to the penitent only. The XLVIIIth Chapter ends with the ſame declaration; to expreſs the excluſion of the unbelievers and impenitent from the benefit of the foregoing promiſes.

CHAP. LVIII.

3. —afflicted our ſouls—] Twenty-ſeven MSS, (ſix Antient,) and the old Edition of 1488, have the noun in the plural number, נפשינו: and ſo LXX, Chald. Vulg.

4. And to ſmite with the fiſt the poor. Wherefore faſt ye unto me—] I follow the verſion of the LXX, which gives a much better ſenſe than the preſent reading of the Hebrew. Inſtead of רשע לא, they ſeem to have read in their copy ריש על מה לי: the four firſt letters are the ſame, but otherwiſe divided in regard to the words; the four laſt are loſt, and א added in their place, in order to make ſome ſort of ſenſe with רשע ל. The verſion of the LXX is *και τυπτετε πυγμαις ταπεινον· ἱνα τι μοι νηστευετε——.*

7. —the wandering poor—] *πτωχους αστεγους*, LXX; egenos *vagoſque*, Vulg. and מטלטלין, Chald. They read, inſtead of מרודים, הנודים. מר is upon a raſure in the Bodleian MS. The ſame MS reads ביתה, *in* domum.

8. And thy wounds ſhall be ſpeedily healed] "Et cicatrix vulneris tui cito obducetur." Aquila's verſion, as reported by Jerom: with which agrees that of the Chaldee.

Ibid. And the glory—] Sixteen MSS, (five Antient,) and LXX, Syr. Vulg. add the conjunction ו, וכבוד.

10. If thou bring forth thy bread—] "To draw out thy ſoul to the hungry," as our tranſlators rightly enough expreſs the preſent Hebrew text, is an obſcure phraſe, and without example in any other place. But inſtead of נפשך, *thy ſoul*, eight MSS, (three Antient,) read לחמך, *thy bread*, and ſo the Syriac renders it. The LXX expreſs both words, *τον αρτον εκ της ψυχης σȣ·* *thy bread from thy ſoul.*

11. And he ſhall renew thy ſtrength] "Chaldæus forte legit יחליף עָצְמָתִךְ. confer Cap. XL. 29, 31. and XLI. 1." SECKER. Chald. has וגופך יחיי בחיי עלמא, "& corpus tuum vivificabit in vita æterna." The reſt of the Antients ſeem not to know what to make of יחליץ; and the rendering of the Vulgate, which ſeems to be the only proper one, *oſſa tua liberabit*, makes no ſenſe. I follow this excellent emendation: to favour which, it is ſtill further to be obſerved, that three MSS, inſtead of עצמתיך have עצמתך, ſingular.

12. —to be frequented by inhabitants] To this purpoſe it is rendered by Syr. Sym. and Theod.

13. For doing thy pleaſure] The LXX, Syr. and Chald. for עשות manifeſtly expreſs מעשות. So likewiſe a MS has it; but with the omiſſion of the words שבת רגליך.

Ibid. And the holy Feaſt,] Twenty-eight MSS, (ſeven Antient,) add the conjunction ו, ולקדוש: and ſo Syr. Chald. and Vulg.

Ibid. —and from ſpeaking vain words] It is neceſſary to add ſome epithet to make out the ſenſe:

the LXX ſay *angry* words; Chald. words of *violence.* If any ſuch epithet is loſt here, the ſafeſt way is to ſupply it by the Prophet's own expreſſion, ver. 9, ודבר און; *vain* words: that is, profane, impious, injurious, &c.

"The additional epithet ſeems unneceſſary. The Vulg. and Syr. have it not. And the ſenſe is good without it: two ways, firſt by taking ודבר for a noun, and דבר for the participle Pahul, and rendering,

> "For purſuing thy pleaſure, and the thing re-
> "ſolved on."

Or, ſecondly, by ſuppoſing the force of the prepoſition מ to be continued from the verb ממצוא to the verb ודבר immediately following, and rendering,

> "From executing thy pleaſure, and from ſpeaking
> "words concerning it."

But the firſt ſeems the eaſier rendering." DR. JUBB.

CHAP. LIX.

The foregoing elegant Chapter contained a ſevere reproof of the Jews, in particular for their hypocriſy in pretending to make themſelves accepted with God by faſting and outward humiliation without true repentance; while they ſtill continued to oppreſs the poor, and to indulge their own paſſions and vices: with great promiſes however of God's favour on condition of their reformation. This Chapter contains a more general reproof of their wickedneſs; bloodſhed, violence, falſhood, injuſtice. At ver. 9. they are introduced as making themſelves an ample confeſſion of their ſins, and deploring their wretched ſtate in conſequence of them. On this act of humiliation a promiſe is given, that God, in his mercy and zeal for his people, will reſcue them from this miſerable condition; that the Redeemer will come like a mighty hero to deliver them: he will deſtroy his enemies, convert both Jews and Gentiles to himſelf, and give them a new Covenant, and a Law, which ſhall never be aboliſhed.

As this Chapter is remarkable for the beauty, ſtrength, and variety of the images with which it abounds; ſo is it peculiarly diſtinguiſhed by the elegance of the compoſition, and the exact conſtruction of the ſentences: from the firſt verſe to the two laſt it falls regularly into ſtanzas of four lines, (ſee Prelim. Diſſert. p. xx.) which I have endeavoured to expreſs as nearly as poſſible in the form of the original.

2. His face—] For פנים, *faces*, I read פניו, *his face*. So Syr. LXX. Alex. Arab. Vulg. פני, MS. "Forte legendum פני; nam מ ſequitur, & loquitur Deus; confer LVIII. 14." SECKER. I rather think that the ſpeech of God was cloſed with the laſt Chapter; and that this Chapter is delivered in the perſon of the Prophet.

3. And your tongue—] An Antient MS, and LXX, and Vulg. add the Conjunction.

8. Whoever goeth in them—] For בה ſingular, read בם plural, with LXX, Syr. Vulg. Chald. The ה is upon a raſure in MS. Or for נתיבתיהם plural, we muſt read נתיבתם ſingular, as it is in an Antient MS; to preſerve the grammatical concord.

10. And we wander—] I adopt here an emendation of Houbigant, נשגגה, inſtead of the ſecond נגששה, the repetition of which has a poverty and inelegance extremely unworthy of the Prophet, and unlike his manner. The miſtake is of long ſtanding, being prior to all the antient Verſions: it was a very eaſy and obvious miſtake; and I have little doubt of our having recovered the true reading in this ingenious correction.

11. —and it is far diſtant from us.] The Conjunction ו muſt neceſſarily be prefixed to the Verb, as Syr. Chald. Vulg. found it in their copies, ורחקה.

15. And JEHOVAH ſaw it, ...] This third line of the ſtanza appears manifeſtly to me to be imperfect by the loſs of a phraſe. The reader will perhaps more perfectly conceive my idea of the matter, if I endeavour to ſupply the ſuppoſed defect. I imagine it might have ſtood originally in this manner:

וירא יהוה [ויחר לו]
וירע בעיניו כי אין משפט

"And JEHOVAH ſaw it, [and he was wroth;]
"And it diſpleaſed him, that there was no judgement."

We have had already many examples of miſtakes of omiſſion: this, if it be ſuch, is very antient, being prior to all the Verſions.

17. —for his clothing] תלבשת. "I cannot but think, that תלבשת is an interpolation. 1. It is in no one antient Verſion. 2. It is redundant in the ſenſe, as it is before expreſſed in בגדי. 3. It makes the Hemiſtich juſt ſo much longer than it ought to be, if it is compared with the others adjoining. 4. It makes a form of conſtruction in this clauſe leſs elegant than that in the others. 5. It might probably be in ſome margin a various reading for בגדי, and thence taken into the Text. This is the more

probable, as its form is ſuch as it would be, if it were *in regimine*, as it muſt be before נקם." DR. JUBB.

18. He is mighty—] "The former part of this verſe, as it ſtands at preſent in the Hebrew Text, ſeems to me to be very imperfect, and abſolutely unintelligible. The learned Vitringa has taken a great deal of pains upon it, after Cocceius; who, he ſays, is the only one of all the Interpreters, ancient or modern, who has at all underſtood it, and has opened the way for him. He thinks, that both of them together have clearly made out the ſenſe: I do not expect that any third perſon will ever be of that opinion. He ſays, "Videtur ſententia ad verbum ſonare: quaſi propter facta [adverſariorum] quaſi propter rependet; excandeſcentiam, &c. & ſic reddidit Pagninus." This he converts, by a proceſs which will not much edify my reader, into "Secundum ſumma merita, ſecundum ſumme [merita] rependet:" which is his tranſlation. They that hold the preſent Hebrew Text to be abſolutely infallible, muſt make their way through it as they can: but they ought ſurely to give us ſomewhat that has at leaſt the appearance of ſenſe. However, I hope the caſe here is not quite deſperate: the Chaldee leads us very fairly to the correction of the Text, which is both corrupted and defective. The paraphraſe runs thus: מרי גמליא הוא גמלא ישלם. "Dominus retributionum ipſe retributionem reddet." He manifeſtly read בעל, inſtead of כעל. מרי גמליא is בעל גמלות; as מרי מרירותא, is בעל אף, Prov. XXII. 24. And ſo in the ſame Chaldee Paraphraſe on Iſaiah XXXV. 4. מרי גמליא יי הוא יתגלי, "Dominus retributionum JEHOVAH ipſe revelabitur." Words very near to thoſe of the Prophet in this place. The ſecond כעל, which the Chaldee has omitted, muſt be read בעל likewiſe; with this only addition to the

Chaldee, which the Hebrew Text juſtifies, we are ſupplied with the following clear reading of the paſſage:

בעל גמולות הוא
בעל גמולות ישלם

The כ in כעל twice ſeems to have been at firſt ב in MS. This verſe in LXX is very imperfect. In the firſt part of it, they give us no aſſiſtance: the laſt part is wholly omitted in the printed copies; but it is thus ſupplied in MSS Pachom. and 1 D. 11.—*τοις ὑπεναντιοις αυτου· αμυναν τοις εχθροις αυτου· ταις νησοις αποδομα αποτισει.*

19. —which a ſtrong wind driveth along] "Quam ſpiritus Domini cogit." Vulg. נוססה, Pihel a נוס fugit. Kimchi ſays, his Father thus explained this word: "נוססה interpretatur in ſignificatione fugæ; & ait, ſpiritus Domini *fugabit* hoſtem;—nam ſecundum eum נוססה eſt ex conjugatione quadrata, ejuſque radix eſt נוס." The object of this action I explain otherwiſe. The Conjunction ו prefixed to רוח ſeems neceſſary to the ſenſe: it is added by the Corrector in one of the Koningſberg MSS collated by Lilienthal.

20. And ſhall turn away iniquity from Jacob] So LXX, and St. Paul, Rom. XI. 26. reading, inſtead of לשבי and ביעקב, והשיב and מיעקב. Syr. likewiſe reads והשיב; and Chald. to the ſame ſenſe, ולהשיב. Our Tranſlators have expreſſed the ſenſe of the preſent reading of the Hebrew Text: "And unto them that turn from tranſgreſſion in Jacob."

21. —which I make with them] For אותם, *them*, twenty-four MSS, (four Antient,) and nine Editions have אתם, *with them.*

CHAP. LX.

The ſubject of this Chapter is the great increaſe and flouriſhing ſtate of the Church of God by the converſion and acceſſion of the Heathen Nations to it; which is ſet forth in ſuch ample and exalted terms, as plainly ſhew, that the full completion of this Prophecy is reſerved for future times. This ſubject is diſplayed in the moſt ſplendid colours, under a great variety of images highly poetical, deſigned to give a general idea of the glories of that perfect ſtate of the Church of God, which we are taught to expect in the latter times; when the fullneſs of the Gentiles ſhall come in, and the Jews ſhall be converted and gathered from their diſperſions; and the kingdoms of this world ſhall become the kingdoms of our Lord, and of his Chriſt.

Of the uſe in Prophecy of general or common poetical images, in ſetting forth the greatneſs and importance of a future event univerſally, without deſcending to particulars, or too minutely explaining circumſtances, I have already pretty largely treated in the xxth Prelection on the Hebrew Poetry; and have more than once obſerved in theſe Notes, that ſuch images are not always to be applied particularly to perſons and things, and were never intended to be minutely explained. I ſhall add here the opinion of a very learned and judicious perſon upon this ſubject: "It is, I think, a mark of right underſtanding, in the language of Prophecy, and in the deſign of Prophecy too, to keep to what appears the deſign and meaning of the Prophecy in general, and what the whole of it, laid together, points out to us: and not to ſuffer a warm imagination to miſlead us from the real intention of the ſpirit of Prophecy, by following uncertain applications of the parts of it." Lowman on the Revelation, Note on Chap. XIX. 21.

4. —ſhall be carried at the ſide] For תאמנה, *ſhall be nurſed*, LXX, and Chald. read תנשאנה, *ſhall be carried.* A MS has על כתף תנשאנה, inſtead of על אד תאמנה; *ſhall be carried on the ſhoulder*, inſtead of *ſhall be nurſed on the ſide.* Another MS has both כתף and צד. Another MS has it thus: תאמנה: תנשאנה, with a line drawn over the firſt word. Sir John Chardin ſays, that it is the general cuſtom in the Eaſt to carry their children aſtride upon the hip, with the arm round their body. His MS Note on this place is as follows: "Coutume en Orient de porter les enfans ſur le coſte à califourchon ſur la hanche: cette façon eſt generale aux Indes; les enfans ſe tiennent comme cela, & la perſonné qui les porte les embraſſe & ſerre par le corps; parceque ſont [ni] emmaillottés, ni en robes qui les embraſſent."

"Non brachiis occidentalium more, ſed humeris, divaricatis tibiis, impoſitos circumferunt." Cotovic. Iter Syr. cap. XIV. This laſt quotation ſeems to favour the reading על כתף; as the LXX likewiſe do: but upon the whole, I think that על אד תנשאנה is the true reading, which the Chaldee favours; and I have accordingly followed it. See Chapter LXVI. 12.

5. Then ſhalt thou fear—] For תראי, *thou ſhalt ſee*, as ours, and much the greater number of the Tranſlators, antient and modern, render it: forty MSS, (ten Antient,) and the old Edition of 1488,

have תיראי, *thou ſhalt fear*; the true reading, confirmed by the perfect parallеliſm of the ſentences: the heart *ruffled* and *dilated* in the ſecond line anſwering to the *fear* and *joy* expreſſed in the firſt. The Prophet Jeremiah has the ſame natural and elegant ſentiment:

> " And [this city] ſhall become to me a name of joy;
> " A praiſe and an honour for all the nations of the earth;
> " Which ſhall hear all the good that I do unto them;
> " And they ſhall fear, and they ſhall tremble, at all the
> " goodneſs,
> " And at all the proſperity, that I procure unto her."
> JER. XXXIII 9.

And David:

> " I will praiſe thee, for I am fearfully and wonderfully
> " made." Ps. CXXXIX. 14.
> " His tibi me rebus quædam divina voluptas
> " Percipit atque horror." LUCRET. III. 28.
> " Recenti mens trepidat metu,
> " Plenoque Bacchi pectore turbidum
> " Lætatur." HOR. CARM. II. 19.

6. And the praiſe of JEHOVAH—] Thirty-three MSS, and three Editions, have ותהלת, in the ſingular number; and ſo read the Antient Verſions.

7. Unto thee ſhall the rams of Nebaioth miniſter] Vitringa (on the place) underſtands their miniſtring, and aſcending, or going up, on the altar, as offering themſelves voluntarily: " ipſi ſe, non expectato ſacerdote alio, gloriæ & ſanctificationi Divini nominis ultro ac libenter oblaturi." This gives a very elegant and poetical turn to the image. It was a general notion, that prevailed with ſacrificers among the Heathen, that the victim's being brought without reluctance to the altar was a good omen; and the contrary a bad one. " Sabinos petit aliquanto triſtior; quod ſacrificanti hoſtia aufugerat." Sueton.

Titus, cap. x. "Acceſſit dirum omen, profugus altaribus taurus." Tacit. Hiſt. III. 56.

8. And like doves upon the wing] Inſtead of אל, *to*, forty-two MSS have על, *upon*. For ארבתיהם, *their windows*, read אברתיהם, *their wings*, tranſpoſing a letter. Houbigant. The LXX render it *συν νεοσσοις*, *with their young*; they read אפרחיהם; nearer to the latter, than to the preſent reading.

9. —among the firſt—] For בראשנה, twenty-five MSS, and Syr. read כבראשנה, *as at the firſt*.

13. —the place whereon I reſt my feet] The Temple of Jeruſalem was called the Houſe of God, and the place of his reſt, or reſidence: the viſible ſymbolical appearance of God, called by the Jews the Shechinah, was in the moſt Holy Place, between the wings of the Cherubim above the Ark. This is conſidered as the Throne of God, preſiding as King over the Jewiſh State; and as a footſtool is a neceſſary appendage of a throne, (ſee Note on Chap. LII. 2.) the Ark is conſidered as the Footſtool of God; and is ſo called, Pſ. XCIX. 5. 1 Chron. XXVIII. 2.

Ibid. The glory of Lebanon] That is, the cedar.

19. Nor by night ſhall the brightneſs of the moon enlighten thee] This line, as it ſtands in the preſent Text, ſeems to be defective. The LXX and Chald. both expreſs *the night*, which is almoſt neceſſary to anſwer to *day* in the preceding line, as well as to perfect the ſenſe here. I therefore think that we ought, upon the authority of LXX and Chald. to read either ולילה, *and by night*, inſtead of ולנגה, *and for brightneſs*; or ולנגה בלילה, adding the word בלילה, *by night*.

21. —of my planting] מטעי, ſo with the *Keri* read forty-four MSS, (ſeven Antient,) and ſix Editions; with which agree Syr. Chald. Vulg.

CHAP. LXI.

1. The ſpirit of JEHOVAH—] The LXX, Vulg. and St. Luke IV. 18. and MS. and two Old Editions, omit the word אדני, *the Lord*; which was probably added to the Text through the ſuperſtition of the Jews, to prevent the pronunciation of the word יהוה following. See Kennicott on the State of the printed Heb. Text, I. p. 510.

Ibid. —perfect liberty] Ten MSS and one Edition have פקחקוח in one word: and ſo the LXX and Vulg. appear to have taken it.

The proclaiming of perfect liberty to the bounden, and the year of acceptance with JEHOVAH, is a manifeſt alluſion to the proclaiming of the year of Jubilee by ſound of trumpet; ſee Levit. XXV. 9, &c. This was a year of general releaſe; of debts and obligations; of bond men and women; of lands and poſſeſſions, which had been ſold from the families and tribes, to which they belonged. Our Saviour, by applying this Text to himſelf, Luke IV. 18, 19. a Text ſo manifeſtly relating to the inſtitution abovementioned, plainly declares the typical deſign of that inſtitution.

3. To impart [gladneſs] to the mourners] A word neceſſary to the ſenſe is certainly loſt in this place; of which the antient Verſions have preſerved no traces. Houbigant, by conjecture, inſerts the word ששון, *gladneſs*, taken from the line next but one below, where it ſtands oppoſed to אבל, *ſorrow*,

or *mourning*; as the word loſt here was to אבלי, *mourners:* I follow him.

Ibid. —a beautiful crown, inſtead of aſhes] In times of mourning the Jews put on ſackcloth, or coarſe and ſordid raiment; and ſpread duſt and aſhes on their heads; on the contrary, ſplendid clothing, and ointment poured on the head, were the ſigns of joy. “ Feign thyſelf to be a mourner, ſays Joab to the woman of Tekoah, and put on now mourning apparel, and anoint not thyſelf with oil.” 2 Sam. XIV. 2. Theſe cuſtoms are at large expreſſed in the book of Judith. “ She pulled off the ſackcloth which ſhe had on, and put off the garments of her widowhood, and waſhed her body all over with water, and anointed herſelf with precious ointment, and braided the hair of her head, and put on a tire [mitre, marg.] upon it; and put on her garments of gladneſs.” Chap. x. 3.

Phear, inſtead of *apher*; a paronomaſia, which the Prophet often uſes: a chaplet, crown, or other ornament of the head, (for ſo the Vulgate renders the word here, and in the 10th verſe; in which laſt place the LXX agree in the ſame rendering,) inſtead of duſt and aſhes, which before covered it: and the coſtly ointments, uſed on occaſion of feſtivity, inſtead of the enſigns of ſorrow.

Ibid. —trees approved] Heb. *oaks of righteouſneſs*, or *truth*: that is, ſuch as their flouriſhing condition ſhould ſhew, that they were indeed “ the cion of God's planting, and the work of his hands:” under which images, in the preceding Chap. ver. 21. the true ſervants of God, in a highly improved ſtate of the Church, were repreſented; that is, ſays Vitringa on that place, “ commendable for the ſtrength of their faith, their durability, and firmneſs.”

4. And they that ſpring from thee] A word is loſt here likewiſe. After ונבנו, *they ſhall build*, add

ממך, they that ſpring *from thee.* Four MSS have it ſo, (two of them Antient,) and it is confirmed by Chap. LVIII. 12. where the ſentence is the very ſame, this word being here added. Kimchi makes the ſame remark: "the word ממך is omitted here; but is found in Chap. LVIII. 12."

7. Inſtead of your ſhame—] The tranſlation of this verſe, which is very confuſed, and probably corrupted in the Hebrew, is taken from the Syriac Verſion; except that the latter has not expreſſed the word משנה, *double,* in the firſt place. Five MSS add the Conjunction ו to שמחת. Syr. reads תרנו and תירשו in the ſecond Perſon, "*ye* ſhall rejoice, *ye* ſhall inherit." And for להם, *to them,* two MSS (one of them Antient,) and Syr. read לכם, *to you,* in the the ſecond Perſon likewiſe.

The verſion of the LXX is imperfect in this place: the firſt half of the verſe is entirely omitted in all the printed copies. It is ſupplied by MSS Pachom. and 1 D. II. in the following manner:

> *Αντι της αισχυνης ὑμων της διπλης,*
> *Και αντι της εντροπης αγαλλιασεται ἡ μερις αυτων·*
> *Δια τουτο την γην αυτων εκ δευτερου*——

In which the two MSS agree, except that 1 D. II. has by miſtake *ἡμερας* for *ἡ μερις.* And Cod. Marchal. in the margin, has pretty nearly the ſame ſupplement as from Theodotion.

8. —and iniquity] Syr. and Chald. prefix the Conjunction ו, inſtead of the Prepoſition ב, to עולה; which they render iniquity or oppreſſion: and ſo the LXX, *αδικιας.*

10. As the bridegroom decketh himſelf with a prieſtly crown] An alluſion to the magnificent dreſs of the High Prieſt, when performing his functions; and particularly to the mitre, and crown, or plate of gold, on the front of it. Exod. XXIX. 6. The

bon-

bonnet or mitre of the prieſts alſo was made, as Moſes expreſſes it, "for glory and for beauty." Exod. XXVIII. 40. It is difficult to give its full force to the Prophet's metaphor in another language; the verſion of Aquila and Symmachus comes neareſt to it: ὡς νυμφιον ἱερατευομενον στεφανῳ.

11. The Lord JEHOVAH—] "אדני, *the Lord*, makes the line longer than the preceding and following: and LXX Alex. [and MSS Pachom. and 1 D. II.] and Arab. do not render it. Hence it ſeems to be interpolated." DR. JUBB. Three MSS have it not. See Note on ver. 1. of this Chapter.

CHAP. LXII.

5. For as a young man—ſo—] The particles of compariſon are not at preſent in the Hebrew Text: but the LXX, Syr. and Chald. ſeem to have read in their copies כ prefixed to the verb, כי כיבעל, which ſeems to have been omitted by miſtake of a tranſcriber, occaſioned by the repetition of the ſame two letters. And before the Verb in the ſecond line a MS adds כן, *ſo*: which the LXX, Syr. and Chald. ſeem alſo to have had in their copies. In the third line of this verſe the ſame MS has in like manner וכמשוש, and two MSS and the Babyloniſh Talmud כמשוש, adding the כ: and in the fourth line, the Babyloniſh Talmud likewiſe adds כן, *ſo*, before the verb.

Sir John Chardin, in his Note on this place, tells us, "that it is the cuſtom in the Eaſt for youths, that were never married, always to marry virgins; and widowers, however young, to marry widows." Harmer, Obſerv. II. p. 482.

Ibid. —thy reſtorer—] בֹנַיִךְ; ſee Note on Chap. XLIX. 17.

6. O ye that proclaim—] The faithful, and in particular the Prieſts and Levites, are exhorted by the Prophet to beſeech God with unremitted importunity (compare Luke XVIII. 1, &c.) to haſten the redemption of Sion. The image in this place is taken from the Temple ſervice; in which there was appointed a conſtant watch, day and night, by the Levites: and among them this ſeems to have belonged particularly to the ſingers; ſee 1 Chron. IX. 33. Now the watches in the Eaſt, even to this day, are performed by a loud cry from time to time of the watchmen, to mark the time, and that very frequently, and in order to ſhew that they themſelves are conſtantly attentive to their duty. Hence the watchmen are ſaid by the Prophet, Chap. LII. 8. *to lift up their voice;* and here they are commanded, *not to keep ſilence*; and the greateſt reproach to them is, *that they are dumb dogs*; *they cannot bark*; *dreamers, ſluggards, loving to ſlumber:* Chap. LVI. 10. "The watchmen in the camp of the caravans go their rounds, crying one after another, "God is One, He is merciful:" and often add, "Take heed to yourſelves." Tavernier, Voyage de Perſe, Liv. I. Chap. X. The CXXXIVth Pſalm gives us an example of the Temple watch. The whole Pſalm is nothing more than the alternate cry of two different diviſions of the watch. The firſt watch addreſſes the ſecond, reminding them of their duty: the ſecond anſwers by a ſolemn bleſſing: the addreſs and the anſwer ſeem both to be a ſet form, which each diviſion proclaimed, or ſung aloud, at ſtated intervals, to notify the time of the night:

1ſt Chorus.

"Come on now, bleſs ye JEHOVAH, all ye ſervants of
"JEHOVAH;
"Ye that ſtand in the houſe of JEHOVAH in the nights;
"Lift up your hands towards the ſanctuary,
"And bleſs ye JEHOVAH."

2d Chorus.

"JEHOVAH bleſs thee out of Sion;
"He that made heaven and earth."

"Qui ſtatis *in loco cuſtodiæ* domus ſanctuarii JEHOVÆ, & laudatis per noctes; ſays the Chaldee paraphraſe on the ſecond line. And this explains what is here particularly meant by proclaiming, or making remembrance of, the name of JEHOVAH: the form which the watch made uſe of on theſe occaſions, was always a ſhort ſentence, expreſſing ſome pious ſentiment, of which JEHOVAH was the ſubject; and it is remarkable, that the cuſtom in the Eaſt in this reſpect alſo ſtill continues the very ſame; as it appears by the example above given from Tavernier.

And this obſervation leads to the explanation of an obſcure paſſage in the Prophet Malachi, II. 12.

"JEHOVAH will cut off the man that doeth this;
"The watchman and the anſwerer, from the tabernacles
"of Jacob;
"And him that preſenteth an offering to JEHOVAH God
"of Hoſts."

ער וענה, *the maſter and the ſcholar*, ſays our tranſlation after Vulg. *the ſon and the grandſon*, ſays Syr. and Chald. as little to the purpoſe: Arias Montanus has given it, *vigilantem & reſpondentem, the watchman and the anſwerer*; that is, the Levite: and *him that preſenteth an offering to Jehovah*; that is, the Prieſt.

9. But they that reap the harveſt ſhall eat it, and praiſe JEHOVAH—] This and the following line have reference to the law of Moſes: "Thou mayeſt not eat within thy gates the tithe of thy corn, or of thy oil;—but thou muſt eat them before the Lord thy God, in the place which the Lord thy God ſhall chooſe—." Deut. XII. 17, 18. "And when ye ſhall come into the land, and ſhall have planted all manner of trees for food, then ye ſhall count the fruit thereof as uncircumciſed: three years it ſhall be as uncircumciſed unto you; it ſhall not be eaten of. But in the fourth year all the fruit thereof ſhall be holy to praiſe the Lord withal. And in the fifth year ye ſhall eat the fruit thereof." Lev. XIX. 23—25. This clearly explains the force of the expreſſions, "ſhall praiſe JEHOVAH," and "ſhall drink it in my ſacred courts."

Five MSS, (one Antient,) have יאכלוהו, fully expreſſed: and ſo likewiſe ישתוהו is found in nineteen MSS, three of them Antient.

10. —for the people] Before the word העם, *the people*, two MSS inſert יהוה, *Jehovah:* one MS adds the ſame word after it; and eight MSS, (three Antient,) inſtead of העם have יהוה and ſo likewiſe one Edition. But though it makes a good ſenſe either way, I believe it to be an interpolation, as the Antient Verſions do not favour it. The LXX, indeed read עמי, *my people.*

11. —Lo! thy Saviour—] So all the Antient Verſions render the word ישעך.

Ibid. Lo! his reward—] See Note on Chap. XL. 10.

CHAP. LXIII.

The very remarkable paſſage, with which this Chapter begins, ſeems to me to be in a manner detached from the reſt, and to ſtand ſingly by itſelf; having no immediate connection with what follows; otherwiſe than as it may purſue the general deſign, and ſtand in its proper place in the order of Prophecy. It is by many learned interpreters ſuppoſed, that Judas Maccabeus and his victories make the ſubject of it. What claim Judas can have to ſo great an honour will, I think, be very difficult to make out; or how the attributes of the great Perſon introduced can poſſibly ſuit him. Could Judas call himſelf The Announcer of Righteouſneſs, mighty to ſave? Could he talk of the Day of vengeance being in his heart, and the year of His redeemed being come? or that his own arm wrought ſalvation for him? Beſides, what were the great exploits of Judas in regard to the Idumeans? he overcame them in battle, and ſlew twenty thouſand of them. And John Hyrcanus, his brother Simon's ſon and ſucceſſor, who is called in to help out the accompliſhment of the Prophecy, gave them another defeat ſome time afterward, and compelled them by force to become proſelytes to the Jewiſh religion, and to ſubmit to circumciſion: after which they were incorporated with the Jews, and became one people with them. Are theſe events adequate to the Prophet's lofty prediction? Was it ſo great an action to win a battle with conſiderable ſlaughter of the enemy; or to force a whole nation by dint of the ſword into Judaiſm? or was the converſion of the Idumeans, however effected, and their admiſſion into the Church of God, equivalent to a moſt grievous judgement and deſtruction threatened in the ſevereſt terms? But here is another very material circumſtance to be conſidered, which, I preſume, intirely excludes Judas Maccabeus, and even the Idumeans properly ſo called. For the Idumea of the Prophet's time was quite a different country from that which Judas conquered. For during the Babyloniſh Captivity the Nabatheans had driven the Edomites out of their country; who upon that took poſſeſſion of the ſouthern parts of Judea, and ſettled themſelves there; that is, in the country of the whole tribe of Simeon, and in half of that of Judah. See Prideaux, ad An. 740, & 165. And the metropolis of the Edomites, and of the country thence called Idumea, which Judas took, was Hebron, 1 Macc. v. 65. not Botſra.

I conclude therefore, that this Prophecy has not the leaſt relation to Judas Maccabeus. It may be aſked, to whom, and to what event does it relate? I can only anſwer, that I know of no event in hiſtory to which from its importance and circumſtances it can be applied: unleſs perhaps to the Deſtruction of Jeruſalem and the Jewiſh Policy: which in the Goſpel is called the Coming of Chriſt, and the Days of Vengeance; Matt. XVI. 28. Luke XXI. 22. But, though this Prophecy muſt have its accompliſhment, there is no neceſſity of ſuppoſing that it has been already accompliſhed. There are Prophecies, which intimate a great ſlaughter of the enemies of God and his people, which remain to be fulfilled: theſe in Ezekiel, Chap. XXXVIII. and in the Revelation of St. John, Chap. XX. are called Gog and Magog.

This Prophecy of Iſaiah may poſſibly refer to the ſame or the like event. We need not be at a loſs to determine the Perſon who is here introduced, as ſtained with treading the wine-preſs, if we conſider how St. John in the Revelation has applied this image of the Prophet. Rev. Chap. XIX. 13, 15, 16. Compare Chap. XXXIV.

1. I who announce righteouſneſs, and—] A MS has המדבר, with the demonſtrative article added, with greater force and emphaſis; *The Announcer* of righteouſneſs. A MS has צדקה, without ב prefixt; and ſo LXX, and Vulg. And thirty-eight MSS, (ſeven Antient,) add the Conjunction ו to רב; which the LXX, Syr. and Vulg. confirm.

2. Wherefore is thine apparel red—] For ללבושך, twenty-nine MSS, (nine Antient,) and one Edition, have ללבושיך in the plural; ſo LXX, and Syr. And all the antient Verſions read it with מ inſtead of the firſt ל. But the true reading is probably מלבושך in the ſingular, as in ver. 3.

3. And I have ſtained—] For אגאלתי, a verb of very irregular formation, compounded, as they ſay, of the two forms of the Preterit and Future, a MS has אגאלהו, the regular Future with a Pleonaſtic Pronoun added to it, according to the Hebrew idiom. "And all my raiment, I have ſtained it." The neceſſity of the Verb's being in the Paſt time ſeems to have given occaſion to the alteration made in the end of the word. The Converſive ו at the beginning of the ſentence affects the verb, though not joined to it; of which there are many examples:

ומקרני רמים עניתני

"And thou wilt hear me, (or hear thou me,)
"from among the horns of the unicorns."
Pſ. XXII. 22.

5. And mine indignation—] For וחמתי, nineteen MSS, (three Antient,) and four Editions, have וצדקתי, *and my righteouſneſs:* from Chap. LIX. 16. which, I ſuppoſe, the tranſcriber retained in his memory.

6. And I cruſhed them] For ואשכרם, "and I made them drunken," twenty-ſeven MSS, (three Antient,) and the old Edition of 1488, have ואשברם, "and I cruſhed them:" and ſo Syr. and Chald. The LXX have omitted this whole line.

7. The remaining part of this Chapter, with the whole Chapter following, contains a Penitential Confeſſion and Supplication of the Iſraelites in their preſent ſtate of Diſperſion, in which they have ſo long marvellouſly ſubſiſted, and ſtill continue to ſubſiſt, as a people; caſt out of their country; without any proper form of civil polity, or religious worſhip; their Temple deſtroyed, their City deſolated and loſt to them; and their whole nation ſcattered over the face of the earth; apparently deſerted and caſt off by the God of their fathers, as no longer his peculiar people.

They begin with acknowleging God's great mercies and favours to their nation; and the ungrateful returns made to them on their part; that by their diſobedience they had forfeited the protection of God, and had cauſed him to become their adverſary. And now the Prophet repreſents them, induced by the memory of the great things that God had done for them, as addreſſing their humble ſupplication for the renewal of his mercies: they beſeech him to regard them in conſideration of his former loving kindneſs; they acknowlege him for their Father and Creator; they confeſs their wickedneſs and hardneſs of heart; they intreat his forgiveneſs; and deplore their preſent miſerable condition under which they have ſo long ſuffered. It ſeems deſigned as a Formulary of Humiliation for the Iſraelites, in order to their converſion.

The whole paſſage is in the Elegiac form, pathetic and elegant; but it has ſuffered much in our preſent copy by the miſtakes of tranſcribers.

Ibid. —the praiſe of Jehovah] For תהלות, plural, twenty-nine MSS, (three Antient,) and two Editions, have תהלת, in the ſingular number: and ſo the Vulgate renders it; and one of the Greek Verſions, in the margin of Cod. Marchal. and in the Text of MSS Pachom. and 1 D. II. *την αινεσιν κυριȣ.*

8, 9. And he became their ſaviour in all their diſtreſs—] I have followed the tranſlation of the LXX in the latter part of the 8th and the former part of the 9th verſe; which agrees with the preſent Text, a little differently divided, as to the members of the ſentence. They read מכל, *out of all*, inſtead of בכל, *in all*, which makes no difference in the ſenſe; and צר they underſtand as ציר. *Και εγενετο αυτοις εις σωτηριαν εκ πασης θλιψεως αυτων· ȣ πρεσβυς, ȣδε αγγελος*— An angel of his preſence means an angel of ſuperior order, in immediate attendance upon God. So the angel of the Lord ſays to Zacharias, " I am Gabriel, that ſtand in the preſence of God," Luke I. 19. The Preſence of JEHOVAH, Exod. XXXIII. 14, 15. and the Angel, Exod. XXIII. 20, 21. is JEHOVAH himſelf: here an Angel of his preſence is oppoſed to JEHOVAH himſelf; as an Angel is in the following paſſages of the ſame book of Exodus. After their idolatrous worſhiping of the Golden Calf, ' when God had ſaid to Moſes, I will ſend an Angel before thee—I will not go up in the midſt of thee—the people mourned," Exod. XXXIII. 2—4. God afterwards comforts Moſes, by ſaying, " My Preſence (that is, I Myſelf in Perſon, and not by an Angel) will go with thee," ver. 14. *αυτος προπορευσομαι σου*, as the LXX render it.

The MSS and Editions are much divided between the two readings of the Text and Margin in the common Copies, לא and לו. All the antient Verſions expreſs the Chetib, לא.

Ibid. And he took them up, and he bare them] See the Note on Chap. XLVI. 3.

10. And he fought againſt them] Twenty-ſix MSS, (ten Antient,) and the firſt Edition, with another, add the Conjunction ו, והוא.

11. How he brought them up from the ſea with the ſhepherd of his flock; How—] For איה, *how* Interrogative, twice, the Syriac Verſion reads איך, *how* without Interrogation; as that Particle is uſed in the Syriac language, and ſometimes in the Hebrew. See Ruth III. 18. Eccleſ. II. 16.

Ibid. Moſes his ſervant—] For עמו, *his people*, two MSS, (one of them Antient,) and the old Edition of 1488, and Syr. read עבדו, *his ſervant*. Theſe two words have been miſtaken one for the other in other places: Pſ. LXXVIII. 71. and LXXX. 5. for עמו and עמך, the LXX read עבדו and עבדך.

Ibid. —the ſhepherd of his flock] That is, Moſes. The MSS and Editions vary in this word: ſome have it רעה in the Singular Number; ſo LXX, Syr. Chald. Others רעי, plural.

14. The ſpirit of Jehovah conducted them] For תניחנו, *cauſed him to reſt*, the LXX have ωδηγησεν αυτȣς, *conducted them*, they read תנחם: Syr. Chald. Vulg. read תנחנו, *conducted him.* Two MSS have the word without the י in the middle.

15. —and thy mighty power] For גבורתיך, plural, thirty-two MSS, (ſeven Antient,) and ſeven Editions, have גבורתך, ſingular.

Ibid. —are they reſtrained from us] For אלי, *from, (or in regard to,) me*, LXX, and Syr. read אלינו, *from us.*

16. O deliver us for the ſake of thy name] The preſent Text reads, as our Tranſlation has rendered it, "Our Redeemer, thy name is from everlaſting." But inſtead of מעולם, *from everlaſting*, an Antient MS has למען, *for the ſake of*, which gives a much better ſenſe. To ſhew the impropriety of the preſent reading, it is ſufficient to obſerve, that the LXX and Syriac tranſlators thought it neceſſary to add עלינו, *upon us*, to make out the ſenſe; that is, "Thy name is *upon us*, or we are called by thy name, from of old." And the LXX have rendered גאלנו in the Imperative Mood, *ῥυσαι ἡμας*.

18. It is little that they have taken poſſeſſion of thy holy mountain] The difficulty of the conſtruction in this place is acknowleged on all hands. Vitringa prefers that ſenſe as the leaſt exceptionable, which our Tranſlation has expreſſed: in which however there ſeems to me to be a great defect; that is, the want of what in the ſpeaker's view muſt have been the principal part of the propoſition, the object of the verb, *the land*, or *it*, as our Tranſlators ſupply it; which ſurely ought to have been expreſſed, and not to have been left to be ſupplied by the reader. In a word, I believe, there is ſome miſtake in the Text: and here the LXX help us out; they had in their copy הר, *mountain*, inſtead of עם, *people*, *του ορους του ἁγιου σου*. "Not only our enemies have taken poſſeſſion of mount Sion, and trodden down thy ſanctuary; even far worſe than this has befallen us: Thou haſt long ſince utterly caſt us off; and doſt not conſider us as thy peculiar people."

CHAP. LXIV.

2. —the dry fuel—] המסים, "It means *dry ſtubble*, and the root is המס:" ſays Rabbi Jonah, apud Sal. ben Melec in loc. Which is approved by Schultens, Orig. Hebr. p. 30.

"The fire kindling the ſtubble does not ſeem like enough to the melting of the mountains to be brought as a ſimile to it. Quid ſi ſic?

That the mountains might flow down at thy preſence!
As the fire of things ſmelted burneth,
As the fire cauſeth the waters to boil—

There is no doubt of the Hebrew words of the ſecond line bearing that verſion." DR. JUBB.

I ſubmit theſe different interpretations to the reader's judgement. For my own part, I am inclined to think, that the Text is much corrupted in this place. The Antient Verſions have not the leaſt traces of either of the above interpretations. The LXX and Syr. agree exactly together in rendering this line by, "As the wax melteth before the fire," which can by no means be reconciled with the preſent Text. Vulg. for המסים read ימסו.

Ibid. That the nations—] For גוים, *the nations*, four MSS, (one of them Antient,) have הרים, *the mountains*.

4. For never have men heard—] St. Paul is generally ſuppoſed to have quoted this paſſage of Iſaiah,

ah, 1 Cor. II. 9. and Clemens Romanus in his Firſt Epiſtle has made the ſame quotation, very nearly in the ſame words with the Apoſtle. But the citation is ſo very different both from the Hebrew Text and the Verſion of LXX, that it ſeems very difficult, if not impoſſible, to reconcile them by any literal emendation, without going beyond the bounds of temperate criticiſm. One clauſe, "neither hath it entered into the heart of man," (which, by the way, is a phraſe purely Hebrew, עלה על לב, and ſhould ſeem to belong to the Prophet,) is wholly left out; and another is repeated without force or propriety, viz. "nor perceived by the ear," after "never have heard:" and the ſenſe and expreſſion of the Apoſtle is far preferable to that of the Hebrew Text. Under theſe difficulties, I am at a loſs what to do better, than to offer to the reader this, perhaps diſagreeable, alternative: either to conſider the Hebrew Text and LXX in this place as wilfully diſguiſed and corrupted by the Jews; of which practice, in regard to other quotations in the New Teſtament from the Old, they lie under ſtrong ſuſpicions: ſee Dr. Owen, on the Verſion of the Seventy, ſect. VI—IX: or to look upon St. Paul's quotation as not made from Iſaiah, but from one or other of the two Apocryphal Books, intitled, The Aſcenſion of Eſaiah, and The Apocalyps of Elias, in both of which this paſſage was found; and the Apoſtle is by ſome ſuppoſed in other places to have quoted ſuch apocryphal writings. As the firſt of theſe concluſions will perhaps not eaſily be admitted by many; ſo I muſt fairly warn my readers, that the ſecond is treated by Jerom as little better than hereſy. See his Comment on this place of Iſaiah.

The variations on this place are as follows: שמעו, *they* have heard, a MS, and LXX, read שמענו, *we* have heard: for the ſecond לא ſixty-nine MSS, and four Editions, have ולא; and Syr. Chald. Vulg. and ſo ועין, LXX, Syr. את is added before אלהים in MS Bodl. למחכי, plural, two MSS, and all the antient Verſions.

5. Thou meeteſt with joy thoſe—] Syr. reads —פוגע אתה שש בעשי.

Ibid. Becauſe of our deeds, for we have been rebellious.] בהם עולם ונושע. I am fully perſuaded, that theſe words, as they ſtand in the preſent Hebrew text, are utterly unintelligible: there is no doubt of the meaning of each word ſeparately, but put together they make no ſenſe at all. I conclude therefore, that the copy has ſuffered by miſtakes of tranſcribers in this place. The corruption is of long ſtanding; for the antient Interpreters were as much at a loſs for the meaning as the moderns, and give nothing ſatisfactory. The LXX render theſe words by δια τȣτο επλανηθημεν: they ſeem to have read עליהם נפשע; without helping the ſenſe. In this difficulty what remains, but to have recourſe to conjecture? Archbiſhop SECKER was diſſatisfied with the preſent reading: he propoſes, הבט עלינו ונושע; "look upon us, and we ſhall, or that we may, be ſaved:" which gives a very good ſenſe, but ſeems to have no ſufficient foundation. Beſides, the word ונושע, which is attended with great difficulties, ſeems to be corrupted, as well as the two preceding; and the true reading of it is, I think, given by the LXX; ונפשע, επλανηθημεν, (ſo they render the verb פשע, Chap. XLVI. 8. and Ezek. XXXIII. 12.) parallel to ונחטא, ἡμαρτομεν. For בדם עולם, which mean nothing, I would propoſe המעללינו; which I preſume was firſt altered to במעלליהם, an eaſy and common miſtake of the third perſon plural of the Pronoun for the firſt, ſee Note on Chap. XXXIII. 2.) and then with ſome further alteration to בהם עולם. The עליהם,

which the LXX probably found in their copy, ſeems to be a remnant of במעלליהם.

This, it may be ſaid, is impoſing your ſenſe upon the Prophet. It may be ſo; for perhaps theſe may not be the very words of the Prophet; but however it is better than to impoſe upon him what makes no ſenſe at all; as they generally do, who pretend to render ſuch corrupted paſſages. For inſtance, our own Tranſlators: "in *thoſe* is continuance, and we ſhall be ſaved:" in thoſe—in whom, or what? There is no Antecedent to the Relative. *In the ways of God*, ſay ſome: *with our fathers*, ſays Vitringa, joining it in conſtruction with the verb קצפת, *thou haſt been angry with them, our fathers*; and putting ונחטא, *for we have ſinned*, in a parentheſis. But there has not been any mention of *our fathers*; and the whole ſentence, thus diſpoſed, is utterly diſcordant from the Hebrew idiom and conſtruction. In thoſe is *continuance:* עולם means a deſtined, but hidden and unknown, portion of time; but cannot mean continuation of time, or *continuance*, as it is here rendered. Such forced interpretations are equally conjectural with the boldeſt critical emendation; and generally have this further diſadvantage, that they are altogether unworthy of the Sacred Writers.

6. There is no one—] Twelve MSS have אין, without the Conjunction ו prefixed: and ſo read Chald. and Vulg.

Ibid. And haſt delivered us up—] For ותמוגנו, *haſt diſſolved us*, LXX, Syr. Chald. had in their copies תמגננו, *haſt delivered us up*. Houbigant. SECKER.

7. But Thou, O Jehovah, Thou—] For ועתה, *and now*, five MSS, (one of them Antient,) and the two oldeſt Editions of 1486 and 1488, have ואתה, *and thou:* and ſo Chald. ſeems to have read. The re-

repetition has great force. The other word may be well ſpared.

Ibid. We are all of us the work of thy hands.] Three MSS, (two of them Antient,) and LXX, read מעשה, without the Conjunction ו prefixed. And for ידך, the Bodl. and two other MSS, LXX, Syr. Vulg. read ידיך, in the plural number.

CHAP. LXV.

This Chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the Chapter preceding. God is introduced declaring, that he had called the Gentiles, though they had not ſought him; and had rejected his own people, for their refuſal to attend to his repeated call; for their obſtinate diſobedience, their idolatrous practices, and deteſtable hypocriſy. That nevertheleſs he would not deſtroy them all; but would preſerve a remnant, to whom he would make good his antient promiſes. Severe puniſhments are threatened to the apoſtates; and great rewards are promiſed to the obedient in a future flouriſhing ſtate of the Church.

1. I am made known to thoſe that aſked not for me] נדרשתי, εμφανης εγενομην, LXX, Alex. and St. Paul, Rom. x. 20. who has however inverted the order of the phraſes, εμφανης εγενομην, and ἑυρεθην, from that which they have in LXX. נדרשתי means, "quæſitus ſum cum effectu; I am ſought, ſo as to be found." Vitring. If this be the true meaning of

the word, then שאלו, *that asked*, which follows, ſhould ſeem to be defective, the verb wanting its object: but two MSS, (one of them Antient,) have שאלוני, aſked *me*; and another MS, שאלו לי, aſked *for me*; one or other of which ſeems to be right. But Cocceius in Lex. and Vitringa in his Tranſlation, render נדרשתי by "I have anſwered;" and ſo the word is rendered by all the antient Verſions in Ezek. XX. 3, 31. If this be right, the tranſlation will be, "I have anſwered thoſe that aſked not." I leave this to the reader's judgement; but have followed in my Tranſlation the LXX, and St. Paul, and the MSS above mentioned. בקשני is written regularly and fully in above a hundred MSS, and in the oldeſt Edition, בקשוני.

3, 4. Sacrificing in the gardens, and—] Theſe are inſtances of heatheniſh ſuperſtition, and idolatrous practices, to which the Jews were immoderately addicted before the Babyloniſh Captivity. The heathen worſhiped their idols in groves: whereas God, in oppoſition to this ſpecies of idolatry, commanded his people, when they ſhould come into the promiſed land, to deſtroy all the places wherein the Canaanites had ſerved their gods, and in particular to burn their groves with fire, Deut. XII. 2, 3. Theſe apoſtate Jews ſacrificed upon altars built of bricks; in oppoſition to the command of God in regard to his altar, which was to be of unhewn ſtone; Exod. XX. 25. "—& pro uno altari, quod impolitis lapidibus Dei erat lege conſtructum, coctos lateres & agrorum ceſpites hoſtiarum ſanguine cruentabant." Hieron. in loc. Or it means perhaps, that they ſacrificed upon the roofs of their houſes, which were always flat, and paved with brick, or tile, or plaſter of terrace: an inſtance of this idolatrous practice we find in 2 Kings XXIII. 12. where is ſaid, that Joſiah "beat down the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made." See alſo Zeph. I. 5. Sir John Chardin's MS Note on this place of Iſaiah is as follows: "Ainſi ſont tous les Gentiles, ſur les lieux elevés, & ſur les terraſſes, appellez *lateres*, parceque ſont faits de briq." "Who dwell in the ſepulchres, and lodge in the caverns,"—for the purpoſes of necromancy and divination; to obtain dreams and revelations. Another inſtance of heatheniſh ſuperſtition:

"Huc dona ſacerdos
"Cum tulit, & cæſarum ovium ſub nocte ſilenti
"Pellibus incubuit ſtratis, ſomnoſque petivit;
"Multa modis ſimulachra videt volitantia miris,
"Et varias audit voces, fruiturque deorum
"Colloquio, atque imis Acheronta affatur Avernis."
Virg. Æn. VII. 86.

"Here in diſtreſs th' Italian nations come,
"Anxious, to clear their doubts, and learn their doom:
"Firſt, on the fleeces of the ſlaughter'd ſheep,
"By night the ſacred prieſt diſſolves in ſleep:
"When, in a train, before his ſlumbering eye,
"Thin airy forms, and wonderous viſions fly.
"He calls the pow'rs, who guard th' infernal floods,
"And talks, inſpir'd, familiar with the gods." Pitt.

"Who eat ſwine's fleſh,"—which was expreſſly forbidden by the law, Lev. XI. 7; but among the heathen was in principal requeſt in their ſacrifices and feaſts. Antiochus Epiphanes compelled the Jews to eat ſwine's fleſh, as a full proof of their renouncing their religion, 2 Macc. VI. 18. and VII. 1. "And the broth of abominable meats,"—] for luſtrations, magical arts, and other ſuperſtitious and abominable practices.

Ibid. —in the caverns.] בנצורים, a word of doubtful ſignification. An Antient MS has בצורים, another בצרים, *in the rocks*: and Le Clerc thinks the

LXX had it ſo in their copy. They render it by *εν τοις σπηλαιοις*.

Ibid. —in their veſſels.] For כליהם, a MS had at firſt בכליהם. So Vulg. and Chald. and the Prepoſition ſeems neceſſary to the ſenſe.

5. —for I am holier than thou] So the Chaldee renders it. קדשתיך is the ſame with קדשתי ממך. In the ſame manner חזקתני, Jer. XX. 7. is uſed for חזקת ממני, *thou art ſtronger than I.*

7. —into their boſom] For על, ten MSS and five Editions have אל. So again at the end of this verſe, ſeventeen MSS and four Editions have אל.

6, 7. —their iniquities, and the iniquities of their fathers] For the Pronoun affixed of the ſecond perſon כם, *your*, twice, read הם, *their*, in the third perſon; with LXX, and Houbigant.

8. —for the ſake of my ſervants] It is to be obſerved, that one of the Koningſburg MSS collated by Lilienthal points the word עבְדי, ſingular; that is, *my ſervant*, meaning the Meſſiah; and ſo read the LXX: which gives a very good ſenſe.

9. —inheritor of my mountain] הרי, in the ſingular number; ſo LXX, and Syr. that is, of mount Sion. See ver. 11. and chap. LVI. 7. to which, Sion, the Pronoun Feminine ſingular, added to the Verb in the next line, refers; ירשוה, *ſhall inherit her.*

10. —Sharon, and the valley of Achor—] Two of the moſt fertile parts of Judea; famous for their rich paſtures; the former to the weſt, not far from Joppa; the latter north of Jericho, near Gilgal.

11. Who ſet in order a table for Gad—] The diſquiſitions and conjectures of the Learned concerning Gad and Meni are infinite and uncertain; perhaps the moſt probable may be, that Gad means Good Fortune, and Meni the Moon. "But why ſhould we be ſolicitous about it? ſays Schmidius.

It appears ſufficiently, from the circumſtances, that they were falſe gods, either ſtars, or ſome other natural object; or a mere fiction. The Holy Scriptures did not deign to explain more clearly what theſe objects of idolatrous worſhip were; but choſe rather that the memory of the knowlege of them ſhould be utterly aboliſhed. And God be praiſed, that they are ſo totally aboliſhed, that we are now quite at a loſs to know, what and what ſort of things they were." Schmidius on the place, and on Jud. II. 13. Bibl. Hallenſia.

Jerom, on the place, gives an account of this idolatrous practice of the apoſtate Jews, of making a Feaſt, or a Lectiſternium, as the Romans called it, for theſe pretended deities. "Eſt in cunctis urbibus, & maxime in Ægypto, & in Alexandria, idololatriæ vetus conſuetudo, ut ultimo die anni, & menſis ejus qui extremus eſt, ponant menſam refertam varii generis epulis, & poculum mulſo mixtum; vel præteriti anni vel futuri fertilitatem auſpicantes. Hoc autem faciebant & Iſraelitæ, omnium ſimulachrorum portenta venerantes; & nequaquam altari victimas, ſed hujuſmodi menſæ liba fundebant." See alſo Le Clerc on the place; and on LXVI. 17. and Dav. Milii Diſſert. v.

The alluſion to Meni, which ſignifies *number*, is obvious. If there had been the like alluſion to Gad, which might have been expected, it might perhaps have helped to let us into the meaning of that word. It appears from Jerom's Verſion of this place, that the words τῳ δαιμονιῳ, (or δαιμονι, as ſome copies have it,) and τῃ τυχῃ ſtood in his time in the Greek Verſion in an inverted order from that which they have in the preſent copies; the latter then anſwering to גד, the former to מני: by which ſome difficulty would be avoided; for it commonly ſuppoſed, that גד ſignifies τυχη. See Gen. XXX. 11. apud LXX.

This matter is ſo far well cleared up by MSS Pachom. and 1 D. 11. which agree in placing theſe two words in that order, which Jerom's Verſion ſuppoſes.

15. —ſhall ſlay you.] For והמיתך, *ſhall ſlay thee*, LXX and Chald. read והמיתכם, *ſhall ſlay you*, plural.

17. —I create new heavens, and a new earth] Concerning this image and the application of it, ſee De S. Poeſ. Hebr. Præl. IX.

18. —in the age to come, which I create] So in Chap. IX. 5. אבי עד, *ϖατηρ του μελλοντος αιωνος*, LXX. See Biſhop Chandler, Defence of Chriſtianity, p. 136.

20. For משם, *thence*, LXX, Syr. Vulg. read שם, *there*.

21. They ſhall not build, and another inhabit] The reverſe of the curſe denounced on the diſobedient, Deut. XXVIII. 30. "Thou ſhalt build a houſe, and thou ſhalt not dwell therein; thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof."

22. For as the days of a tree—] It is commonly ſuppoſed, that the oak, one of the moſt long-lived of the trees, laſts about a thouſand years; being five hundred years growing to full perfection, and as many decaying: which ſeems to be a moderate and probable computation. See Evelyn, Sylva, B. III. Ch. III. The preſent Emperor of China, in his very ingenious and ſenſible poem, intituled, Eloge de Moukden, a tranſlation of which in French was publiſhed at Paris, 1770, ſpeaks of a tree in his country, which lives more than a hundred ages; and of another, which after fourſcore ages is only in its prime, p. 37, 38. But his Imperial Majeſty's Commentators, in their Note on the place, carry the matter much further; and quote authority, which affirms, that the tree laſt mentioned by the Emperor, the Immortal Tree, after having lived ten thouſand years, is ſtill only in its prime. I ſuſpect that the

Chineſe enlarge ſomewhat in their national chronology, as well as in that of their trees. See Chou King, Preface, by Monſ. Guignes. The Prophet's idea ſeems to be, that they ſhall live to the age of the Antediluvians; which ſeems to be very juſtly expreſſed by the days of a tree, according to our notions.

23. My choſen ſhall not labour in vain] I remove בחירי from the end of the 22d to the beginning of the 23d verſe, on the authority of LXX, Syr. Vulg. and a MS: contrary to the diviſion in the Maſoretic Text.

Ibid. Neither ſhall they generate a ſhort-lived race] לבהלה, *in feſtinationem*, what ſhall ſoon haſten away. Εις καταραν, *for a curſe*, LXX. They ſeem to have read לאלה, Grotius. But Pſ. LXXVIII. 33. both juſtifies and explains the word here:

ויכל בהבל ימיהם
ושנותם בבהלה:

" And he conſumed their days in vanity;
" And their years in haſte."

μετα σπουδης, ſay the LXX. Jerom on this place of Iſaiah explains it to the ſame purpoſe: " *εις ανυπαρξιαν*, hoc eſt, *ut eſſe deſiſtant*."

25. —ſhall feed together] For כאחד, *as one*, an Antient MS has יחדו, *together*; the uſual word, to the ſame ſenſe, but very different in the letters. LXX, Syr. and Vulg. ſeem to agree with the MS.

CHAP. LXVI.

This Chapter is a continuation of the ſubject of the foregoing. The Jews valued themſelves much upon their Temple, and the pompous ſyſtem of ſervices performed in it, which they ſuppoſed were to be of perpetual duration; and they aſſumed great confidence and merit to themſelves for their ſtrict obſervance of all the externals of their religion. And at the very time, when the judgements, denounced in ver. 6th and 12th of the preceding Chapter, were hanging over their heads, they were rebuilding, by Herod's munificence, the Temple in a moſt magnificent manner. God admoniſhes them, that the Moſt High dwelleth not in temples made with hands; and that a mere external worſhip, how diligently ſo-ever attended, when accompanied with wicked and idolatrous practices in the worſhipers, would never be accepted by him. This their hypocriſy is ſet forth in ſtrong colours: which brings the Prophet again to the ſubject of the former Chapter; and he purſues it in a different manner, with more expreſs declaration of the New Economy, and of the flouriſhing ſtate of the Church under it. The increaſe of the Church is to be ſudden and aſtoniſhing. They that eſcape of the Jews, that is, that become converts to the Chriſtian Faith, are to be employed in the Divine Miſſion to the Gentiles, and are to act as Prieſts in preſenting the Gentiles as an offering to God: ſee Rom. xv. 16. And both, now collected into one body, ſhall be witneſſes of the final perdition of the obſtinate and irreclaimable.

Theſe two Chapters manifeſtly relate to the calling of the Gentiles, the eſtabliſhment of the Chriſtian Diſpenſation, and the reprobation of the apoſtate Jews, and their deſtruction executed by the Romans.

2. —all theſe things are mine] A word, abſolutely neceſſary to the ſenſe, is here loſt out of the Text: לי, *mine*; it is preſerved by LXX, and Syr.

3. He that ſlayeth an ox, killeth a man;—] Theſe are inſtances of wickedneſs joined with hypocriſy; of the moſt flagitious crimes committed by thoſe, who at the ſame time affected great ſtrictneſs in the performance of all the external ſervices of religion. God, by the Prophet Ezekiel, upbraids the Jews with the ſame practices: "When they had ſlain their children to their idols, then they came the ſame day into my ſanctuary to profane it." Chap. XXIII. 30. Of the ſame kind was the hypocriſy of the Phariſees in our Saviour's time; "who devoured widows houſes, and for a pretence made long prayers." Matt. XXIII. 14.

The generality of Interpreters, by departing from the literal rendering of the Text, have totally loſt the true ſenſe of it; and have ſubſtituted in its place what makes no good ſenſe at all: for it is not eaſy to ſhew, how in any circumſtances ſacrifice and murder, the preſenting of legal offerings and idolatrous worſhip, can poſſibly be of the ſame account in the ſight of God.

Ibid. —that maketh an oblation, [offereth] ſwine's blood] A word here likewiſe, neceſſary to complete the ſenſe, is perhaps irrecoverably loſt out of the Text. The Vulg. and Chald. add the word *offereth*, to make out the ſenſe; not, as I imagine, from any different reading, (for the word wanted ſeems to have been loſt before the time of the oldeſt of them, as the LXX had it not in their copy;) but from mere neceſſity.

Le Clerc thinks, that מעלה is to be repeated from the beginning of this member; but that is not the caſe in the parallel members, which have another and a different verb in the ſecond place. “דם, ſic Verſiones: putarem tamen legendum participium aliquod, & quidem זבח, cum ſequatur ח, niſi jam præceſſerat.” SECKER. Houbigant ſupplies אכל, *eateth*. After all, I think the moſt probable word is that which Chald. and Vulg. ſeem to have deſigned to repreſent; that is, מקריב.

5. Say ye to your brethren—] The Syr. reads אמרו לאחיכם; and ſo the LXX, Edit. Comp. ειπατε αδελφοις ὑμων· and MS Marchal. has αδελφοις· and ſo Cyrill and Procopius read and explain it. It is not eaſy to make ſenſe of the reading of LXX in the other Editions: ειπατε αδελφοι ἡμων τοις μισὸυσιν ὑμας—but for ἡμων, MS I D. II. alſo has ὑμων.

8. —and who hath ſeen] Twenty MSS, (four Antient,) and the two oldeſt Editions, with two others, have ומי, adding the Conjunction ו: and ſo read all the Antient Verſions.

11. —from her abundant ſtores] For מזיז, two MSS, and the oldeſt Edition of 1488, have מזיו; and the latter ו is upon a raſure in three other MSS. It is remarkable, that Kimchi and Sal. b. Melech, not being able to make any thing of the word as it ſtands in the Text, ſays it means the ſame with מזיו: that is, in effect, they admit of a various reading, or an error, in the Text. But, as Vitringa obſerves, what ſenſe is there in ſucking nouriſhment from the *ſplendour* of her glory? He therefore endeavours to deduce another ſenſe from the word זיז; but as far as it appears to me, without any authority. I am more inclined to accede to the opinion of thoſe learned

Rabbins, and to think that there is ſome miſtake in the word; for that in truth is their opinion, though they diſguiſe it, by ſaying, that the corrupted word means the very ſame with that which they believe to be genuine. So in Chap. XLI. 24. they ſay, that אפע, *a viper*, means the ſame with אפס, *nothing*; inſtead of acknowleging that one is written by miſtake inſtead of the other. I would propoſe to read in this place מזין, or מזן, (inſtead of מזיז;) *from the ſtores*; from זון, *to nouriſh*, *to feed*: ſee Gen. XLV. 23. 2 Chron. XI. 23. Pſ. CXLIV. 13. And this perhaps may be meant by Aquila, who renders the word by *απο παντοδαπιας*: with which that of the Vulgate, "ab *omnimoda* gloria," and of Symmachus and Theodotion, nearly agree. The Chaldee follows a different reading, without improving the ſenſe; מין, *from the wine*.

12. —like the great River, And like the other Stream—] That is, the Euphrates; (it ought to have been pointed בַּנָּהָר, *ut fluvius ille*, as the River;) and the Nile.

Ibid. And ye ſhall ſuck at the breaſt] Theſe two words על שד, *at the breaſt*, ſeem to have been omitted in the preſent Text, from their likeneſs to the two words following; על צד, *at the ſide*. A very probable conjecture of Houbigant. Chald. and Vulg. have omitted the two latter words inſtead of the two former. See Note on Chap. LX. 4.

15. —ſhall come as a fire] For באש, *in fire*, the LXX had in their copy כאש, *as a fire*; ὡς πυρ.

Ibid. To breathe forth his anger] Inſtead of לְהָשִׁיב, as pointed by the Maſoretes, *to render*, but I underſtand it as לְהַשִּׁיב, *to breathe*, from נשב.

17. —after the rites of Achad—] The Syrians worſhiped a god called Adad: Plin. Nat. Hiſt. XXXVII. 11. Macrob. Sat. I. 23. They held him to be the higheſt and greateſt of the gods, and to be

the ſame with Jupiter and the Sun: and the name Adad, ſays Macrobius, ſignifies One; as likewiſe does the word Achad in Iſaiah. Many learned men therefore have ſuppoſed, and with ſome probability, that the Prophet means the ſame pretended deity. אחד, in the Syrian and Chaldean dialects is חד; and perhaps by reduplication of the laſt letter, to expreſs perfect Unity, it may have become חדד, not improperly expreſſed in Latin by Macrobius Adad, without the aſpirate. It was alſo pronounced by the Syrians themſelves, with a weaker aſpirate, הדד; as in Benhadad, Hadadezer, names of their kings, which were certainly taken from their chief object of worſhip. This ſeems to me to be a probable account of this Name.

But the Maſoretes correct the Text in this place; their marginal reading is אחת, which is the ſame word, only in the Feminine form: and ſo read thirty MSS, (ſix Antient,) and the two oldeſt Editions. This Le Clerc approves, and ſuppoſes it to mean Hecate, or the Moon; and he ſupports his hypotheſis by arguments not at all improbable. See his Note on the place.

Whatever the particular mode of idolatry, which the Prophet refers to, might be, the general ſenſe of the place is perfectly clear. But Chald. and Syr. and after them Symmachus and Theodotion, cut off at once all theſe difficulties, by taking the word אחד in its common meaning, not as a proper name; the two latter rendering the ſentence thus: *οπισω αλληλων εν μεσω εσθιοντων το κρεας το χοιρειον· one after another, in the midſt of thoſe that eat ſwine's fleſh:* I ſuppoſe, they all read in their copies אחד אחד, *one by one*, or perhaps אחד אחר אחד, *one after another*. See a large Diſſertation on this ſubject in Davidis Millii Diſſertationes Selectæ, Diſſert. VI.

18. For I know their deeds—] A word is here loſt out of the preſent Text, leaving the Text quite imperfect. The word is יודע, *knowing*, ſupplied from the Syriac. The Chald. had the ſame word in the copy before him, which he paraphraſes by קדמי גלן, their deeds *are manifeſt before me:* and the Aldine and Complutenſian Editions of LXX acknowlege the ſame word, *επιςαμαι*; which is verified by MS Pachom. and the Arabic Verſion. I think there can be little doubt of its being genuine.

Ibid. And I come—] For באה, which will not accord with any thing in the ſentence, I read בא, with a MS; the Participle anſwering to יודע, with which agree LXX, Syr. Vulg. Perhaps it ought to be ובא, Syr. *quando* veniam: and ſo LXX, according to Edit. Ald. and Complut. and Cod. Marchal.

19. —who draw the bow] I much ſuſpect, that the words משכי קשת, *who draw the bow*, are a corruption of the word משך, Moſchi, the name of a nation ſituated between the Euxine and Caſpian Seas; and properly joined with תבל, the Tibareni: ſee Bochart, Phaleg. III. 12. The LXX have *μοσοχ*, without any thing of the *drawers of the bow:* the word being once taken for a Participle, *the bow* was added to make ſenſe of it. קשת, *the bow*, is omitted in a MS.

Ibid. —who never heard my name] For שמעי, *my fame*, I read with LXX and Syr. שמי, *my name*.

20. —and in counes] There is a ſort of vehicle, much uſed in the Eaſt, conſiſting of a pair of hampers, or cradles, thrown acroſs a camel's back, one on each ſide; in each of which a perſon is carried. They have a covering to defend them from the rain and the ſun. Thevenot calls them Counes, I. p. 356. Maillet deſcribes them as covered cages hanging on both ſides of a camel. At Aleppo, ſays Dr. Ruſſel, "women of inferior condition in longer journies are

commonly ſtowed, one on each ſide of a mule, in a ſort of covered cradles." Nat. Hiſt. of Aleppo, p. 89. Theſe ſeem to be what the Prophet means by the word צבים. See Harmer, Obſerv. i. p. 445.

21. —and for Levites] For ללוים, fifty-nine MSS, (eight Antient,) have וללוים, adding the Conjunction ו, as the ſenſe ſeems neceſſarily to require: and ſo read all the Antient Verſions. See Joſh. iii. 3. and the Various Readings on that place in Kennicott's Bible.

24. For their worm ſhall not die—] Theſe words of the Prophet are applied by our bleſſed Saviour, Mark ix. 44. to expreſs the everlaſting puniſhment of the wicked in Gehenna, or in Hell. Gehenna, or the Valley of Hinnom, was very near to Jeruſalem to the ſouth-eaſt: it was the place where the idolatrous Jews celebrated that horrible rite of making their children paſs through the fire, that is, of burning them in ſacrifice, to Moloch. To put a ſtop to this abominable practice, Joſiah defiled, or deſecrated, the place, by filling it with human bones: 2 Kings xxiii. 10. 14, and probably it was the cuſtom afterwards to throw out the carcaſſes of animals there; and it became the common burying place for the poorer people of Jeruſalem. Our Saviour expreſſed the ſtate of the Bleſſed by ſenſible images; ſuch as Paradiſe, Abraham's boſom, or, which is the ſame thing, a place to recline next to Abraham at table in the kingdom of heaven; ſee Matt. viii. 11. (Cænabat Nerva cum paucis. Veiento *proximus*, atque etiam *in ſinu* recumbebat." Plin. Epiſt. iv. 22. Compare John xiii. 23.) for we could not poſſibly have any conception of it, but by analogy from worldly objects: in like manner he expreſſed the place of torment under the image of Gehenna; and the puniſhment of the wicked, by the worm which there preyed on the carcaſſes, and the fire which conſumed the

wretched victims. Marking however, in the ſtrongeſt manner, the difference between Gehenna and the inviſible place of torment; namely, that in the former the ſuffering is tranſient: the worm itſelf, that preys on the body, dies; and the fire, which totally conſumes it, is ſoon extinguiſhed: whereas in the figurative Gehenna the inſtruments of puniſhment ſhall be everlaſting, and the ſuffering without end: for there "the worm dieth not, and the fire is not quenched."

Theſe emblematical images, expreſſing Heaven and Hell, were in uſe among the Jews before our Saviour's time; and in uſing them he complied with their notions. "Bleſſed is he that ſhall eat bread in the kingdom of God," ſays the Jew to our Saviour, Luke XIV. 15. And in regard to Gehenna, the Chaldee Paraphraſt, as I obſerved before on Chap. XXX. 33. renders everlaſting, or continual, burnings, by "the Gehenna of everlaſting fire." And before his time the ſon of Sirach, VII. 17. had ſaid, "the vengeance of the ungodly is fire and worms." So likewiſe the Author of the book of Judith: "Wo to the nations riſing up againſt my kindred: the Lord Almighty will take vengeance of them in the day of judgement, in putting fire and worms in their fleſh:" Chap. XVI. 17. manifeſtly referring to the ſame emblem.

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Re-

Remarkable Variations in the Text of Iſaiah, where there is little ſimilitude between the words.

Text.	Variations.	Chap.
וידעו	ויגבהו	IX. 8. Chald.
מפני	מקול	XXIV. 18. MS. Chald. Vulg.
וישמע	וישב	XXXVII. 9. LXX. and & paral. place
הארצות	גוים	XXXVII. 18. 10 MSS.
עבדיך	מלאכיך	XXXVII. 24. LXX. Syr.
ועור	וחרש	XLII. 19. MS. Sym.
כתמם	פתאם	XLVII. 9. LXX. Syr.
צדיק	עריץ	XLIX. 24. Syr. Vulg.
ירושלם 2do	ישראל	LII. 9. 2 MSS.
נפשך	לחמך	LVIII. 10. 8 MSS. Syr.
צד תאמנה	כתף תנשאנה	LX. 4. MS.
עמו	עבדו	LXIII. 11. 2 MSS. Vet. Edit. Syr.
מעולם	למען	LXIII. 16. MS.
עם	הר	LXIII. 18. LXX.
גוים	הרים	LXIV. 2. 4 MSS.
יחדו	באחד	LXV. 25. MS. LXX. Syr. Vulg.

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